THE BOOK OF THE
GRADUAL SAYINGS
(Anguttara-Nikaya)
OR
MORE-NUMBERED SUTTAS

VOLUME I
(The Books of the Ones, Twos, Threes)

Translated by
F.L. WOODWARD

With an Introduction by
Mrs. C.A.F. Rhys Davids

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THE BOOK OF THE GRADUAL SAYINGS

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VOL. I

(ONES, TWOS, THREES)

TRANSLATED BY

F.L. WOODWARD, M.A.

TRANSLATOR OF *MANUAL OF A MYSTIC*, *THE BUDDHA'S PATH OF VIRTUE*, *KINDRED SAYINGS* (PARTS III, IV, V), *SOME SAYINGS OF THE BUDDHA*, *BUDDHIST STORIES*, ETC.

WITH AN INTRODUCTION BY

MRS RHYS DAVIDS, D.Litt., M.A.

Say on, sayers! sing on, singers!
Delve! mould! pile the words of the earth!
It may have to wait long, but it will certainly come in use;
When the materials are all prepared and ready, the architects
shall appear!

WALT WHITMAN

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ERRATA

Page 3: *for* 'striving' *read* 'advancing.'

Page 26: *for* 'thought should be pleasant' *read* 'thought should have a result that is pleasant.'

Page 27, Ch. XVI, last clause: *before* Nibbāna *insert* . . .

Page 38, § 73: *for* 'the self in impermanence' *read* '. . . in ill.'

Page 40: *for* 'conceit of "I"' *read* '. . . of "I-am."'

Page 49, note 2: *literally, and in Indian idiom:* 'examination of (the) self by (the) self.' *Cf.* p. 52.

Page 69: *for* 'Norm' *read* 'Dhamma.'

Page 92: *for* 'when, I wonder, will the rulers' *read* 'surely one day the rulers will' (*reading* kuda-ssu, *as in text, not* kudā-ssu).

Page 93: *for* 'When, I wonder . . . *me*,' *read* 'Surely *me* too one day will . . .' *And, lower down, for* 'When . . . shall *I* . . .' *read* 'Surely *I* too one day shall do . . .' *Similarly still lower down.*

Page 106: *read* 'sufficient (lit. good, *su-*) requital . . .'

Page 114, note 2: *read* '*Tait. Up.* 1, 11, 2.'

Page 121, note 3: *read* '*Sakya*, p. 277 *ff.*'

Pages 131-3: 'world' *could equally (and perhaps more consistently) be rendered* 'worlds.'

Page 133, line 7: *for* — *read* ,

Page 140, note 2: *italics.*

Page 164, note 3: *goṇaka*: *cf.* art. *J.R.A.S.*, Ap., 1931, by J. Przyluski.

Page 178, note 6: *read* 'I will also ask of you . . .'

Page 185, line 3, *f.*: *cf.* p. 118.

Page 186: *before* 'His children' *insert* 'Yet for all that.'

Page 191, line 4: *in text, supply* hita *between* bhūta *and* anukampī.

Page 194, note 2: *read* 'to the Dhamma-preaching.'

Page 198, line 3, *ff.*: *read* 'you yourselves,' 'conduct yourselves,' *and* 'well-farers in the world.'

Pages 213, § iii, and 214, § iii: *for* 'Pure Abodes' *read* 'Elder Devas.'

Page 256, § v: Bharaṇḍu *repeats his* 'Say it is one and the same'; *and* the Exalted One *repeats his* 'Say it is different.'

INTRODUCTION

It is a matter for gladness that the Pali Text Society is now proceeding to publish continuously a complete translation of the Fourth, the Anguttara, Nikāya. We should have been first in the field, but a complete translation, entitled *Die Reden des Buddha,* into German by a German known as Nyanatiloka, a member of one of the branches of the Monk-Sangha of Ceylon, has been published in Germany for nearly a decade. That pious lay-Buddhist the late E. R. J. Gooneratne published the first three Nipātas in English in a Ceylon edition nearly twenty years ago. Mr. A. D. Jayasundare, Proctor, of Galle, continued the undertaking with a London edition of the fourth Nipāta in 1925. But there the matter has ended. The former of these two translators, in his Preface, expressed surprise that a century of growing interest in the Pali language 'had not produced, till the year 1880, a single complete translation of one of the Sacred Texts.' He meant presumably a complete Nikāya or Vinaya. It is true that Fausböll's Dhammapada of 1855 was in Latin; Childers's translation of the Khuddaka-pāṭha, however, of 1869 was in English and 'complete.' The more obvious *tu quoque* were to express wonder that eleven centuries of a more national, more vital interest in Pali has not even yet resulted, in Buddhist countries, in a translation of the 'Sacred Texts' in their entirety into Singhalese, and has only after nearly as many centuries resulted in a partial translation of the same Texts into Burmese, in printed form in Burma.

More pleasing than any such back-chat is it to welcome as our translator the one man most fit for the task—the man who edited both the previous ventures and, in both, dealt with the many Pali gāthās in English metrical form. As sole translator he has come into his own in this new recension, and is coping with it as could no one else known to me.

In asking me to continue writing Introductions to his translations, as in the *Kindred Sayings*, or Saŋyutta-Nikāya translations, Mr. Woodward leaves it to me to speak of our choice of title, since I am here responsible. The word Anguttara has bothered translators often, as I could show, were it worth while. 'Anga,' part or factor, and 'uttara,' further—*i.e.*, progressive—is not a wieldy compound. But an English title was none the less necessary, if only for book-trade identification. My friend and learned colleague Dr. Geiger, in his decision not to translate the titles of his translations Mahā- and Chūḷavaŋsa, has unwittingly worked minor worries for us in the purveying of his works. So Mr. Woodward, his collaborator Mr. E. M. Hare and I went to work, and many were the lists we drew up, and we still 'got no forrader.' Then from the back of memory a lovely line of Swinburne's came forward:

Behold!
Dawn skims the sea with flying feet of gold,
With sudden feet that graze the gradual sea.
Couldst thou not watch with me?

And was not a 'gradual,' in my Johnson, 'an order of steps,' as in Dryden's

Before the gradual prostrate they adored?

In 'gradual' we had both an order and an increase; of what more had we need? And the word was grateful to sense and imagination. So 'Gradual Sayings' it became.

In the first two Nipātas, the Ones and Twos, we have a feature of much interest. Not in very readable matter, for the matter was never intended to be read as a readable book. We have lists of what used to be called Mātikās, or water-courses—*i.e.*, figuratively, channels along which oral teaching was to flow; in other words, headings for discourse. These will probably have been written (on thin metal plates) long before writing of discourses, etc., was attempted. Such writing-material—plates, or again, carving letters on rocks—lent itself ill to expansion. The substance of the Mātikā inscription will have been alluded to as the Uddesa, or outline,

such as we find in concluding Suttas of the Majjhima Nikāya, the exposition itself being called the Niddesa, or Discourse. These headings may also be seen in the first book of the Abhidhamma-Piṭaka, in the Couplets called Suttantika, and, again, towards the end of the book, in the Suttantika-dukaŋ. Many also of the pairs and triplets in our volume are reproduced in the book classed as fourth in the Abhidhamma-Piṭaka: the 'Man-Designation': Puggala-paññatti, where we may note the waning significance in the individual man, who in India was the God-in-man, betrayed by the considering of him under type-headings—a new herd-psychology.

I come to certain important features in the translator's choice of renderings. The history of the renderings of Pali religious terms into the chief European languages will one day offer an interesting supplement to the history, in Pali scriptures, of the changing Pali words themselves. It is now half a century since the translation of the most of the Vinaya-Piṭaka and of the larger works of the other two Piṭakas was started. Despite the high gifts of the pioneer translators, nothing were more unreasonable than, as I have seen upheld, to suffer these men to create a 'classic tradition' in the rendering of important religious or other terms. No man has so to grope as must the pioneer, and he would be the last to say today: 'The terms I used for Pali terms are the best, knowing and seeing as I can today, as I could not then.' Not such an upholder is our translator. He is a man ascending 'the gradual.' And I wish here to draw attention to a few important changes for the better (as I think) which he has here introduced.

These are chiefly four in number: his renderings namely for (1) *dhamma,* (2) *jhāna,* (3) *sa-* as prefix, and (4) *attan.*

(1) For *dhamma* he has discarded 'Norm.' I do not know who first lit on the word 'norm,' but I found it thirty years ago in some translation or other, and in the light of the Aggañña Suttanta (*Dialogues,* III), it seemed, to me translating, the best and truest word for that standard, or *noblesse oblige,* which the man of a certain breeding had to maintain. And

I used it in all my translations (was it not most useful, too, in poetic diction ?). But I came to see that, whereas a 'maintaining' is good and sound (as far as it goes) in a caste tradition, it is not good or sound in religion. In religion, if it is maintenance only that you seek, then are you become hidebound, petrified, done with growing, the 'creature of a Code.' No great New Word ever teaches just maintenance. 'Ehi': 'Come,' it says to man, 'I will put a new song into your mouth; . . . behold! new things do I declare . . . behold! I will do a new thing, I will make a way. . . .' Here have we, in words on which we have most of us been suckled,[1] the vital thing in religion. And if *dhamma* or *dharma* be a term vital in a great religion, it will have this urge of the forward in it, not of the standing still, the maintaining. It is the force of the Ought in this word that we must get in translating. We have it in 'duty,' we have it in 'conscience.' Yet since neither term coincides with the 'oughtness' in *dhamma*, it is better not to render *dhamma* by the partly less, partly other of either of these terms. Moreover, the word *dhamma* has in the history of Buddhism its history. When Gotama the founder of the Sakya-sons' mission started to teach, the word *dharma* was there, though as yet little used. Deliberately, we are told, and told with utmost emphasis, he chose it to mean that immanent Godhead of his day: the Thou art That of the Upanishads, Whom alone he held meet that he should worship.[2] Evidently there was here, in *dhamma*, no formulated doctrine, code of teaching, collection of Sayings yet meant. But this is just what *dhamma* had *come to mean*, when the Book of the Gradual Sayings was put together as a book, as a mass of accretions of different dates much edited. A man of Ceylon will now say, if you ask: What is Dhamma ? 'The Sutta-Piṭaka.' And one could not suitably render such an historic word by Duty or Conscience. Hence Mr. Woodward has wisely decided to leave in Dhamma, as we leave in Nirvana (Nibbāna), and as he has, in *Kindred Sayings*, decided to leave in Āsava's.

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[1] Old Testament sayings.

[2] 'Gāravo,' *Kindred Sayings*, i, 174 (*S.* i, 138).

(2) In *jhāna* he has dropped 'trance' and taken over 'musing.' I very greatly appreciate this decision, for as yet we two are alone in so rendering the word, and it doubtless amuses some. But if, for *jhāna*, ecstatic terminology be rejected such as 'trance' or 'ecstasy,' it were almost more inexact to fall back, as many do, on terms of intellectual concentration, such as 'meditation.' Even if we seek not to get behind the formulas for the stages in *jhāna* (*e.g.*, p. 48), those formulas make it quite evident, that the end aspired to in the practice was rather an emptied than a full mind, was more of a *tabula rasa* than discursive thinking. And meditation is surely the latter of these. But if we try, as I have tried, to get back to an earlier day than those interesting but decadent formulas, we come to the buried remains of a practice with a very live, positive object, when to get the attention alert, but cleared of all preoccupying, predisposing content—in other words, to get the very man listening and mutely inviting other-world-intercourse—was of chief importance. *Sati* and the purged state (*parisuddhi*), then, and only then, become in the formula fit terms. And if the reader will refer here to p. 164 *f.*, he will see that to have access to the 'deva-seat' (*dibba-sayanaŋ*) is to practise jhāna. Musing, it is true, is not an ideal term, but it is the safest, if we are going to find our Sakya beneath our monastic later editings.

Again, and in this connexion, it is cheering to see Mr. Woodward's rendering of the phrase *parato ghoso* as 'a voice from another world' (p. 79), and therein his decision, that we have here a tradition of which the Commentary, voicing a faded interest in life in other worlds, had lost count. We should compare the phrase with another, probably also of psychic significance: 'Uttered the Pārâyana (of the Sutta-Nipāta) by the voice,' *sārena*, possibly as 'inspired,' since for ordinary utterance other words would have been used.[1]

(3) Pali words with *sa-* (co-) as prefix are treated with much licence by commentators and by translators of our day. Thus it may be given merely a comitative force in *sa-ppañño*,

[1] *Anguttara*, iv, 63 *f.*

man of wisdom; or it is held to mean 'own' *sa-kkāya, sa-ddattha*; or 'good' (*sat-*) in *sa-ddhamma, sa-ppuriso,* and in *sa-d-assa* (p. 268). I venture to think that philologians will not be always content with these elasticities. I think that *sa-* in compounds will be judged to be one of two meanings, and no more. Either it means a comitative relation, as in e.g. *sa-ppītiko,* '*cum* joy,' and the body being *sa-viññāṇako* (beminded, mind-ish), or it means an intensifying, such as is often given to prefixes by the exegesist. We have no good equivalent here save the old terms 'very,' 'true,' 'very man of very man'; '*Ave verum corpus*'; or Burns's '*The man's a man* for a' that.' Read in this light, a man as *sappuriso* (p. 56, etc.),[1] or his complex personality in *sa-kkāya,* or his supreme welfare in *sa-d-attho,* or his indwelling divine monitor (his *Antarayāmin* of the Upanishads) in *sa-ddhamma,* takes on a new force, and the things for him most worth while are seen in a new unity. And I was profoundly glad when Mr. Woodward chose to render *saddhamma* here, not by 'the good doctrine,' but by 'true Dhamma,' or by leaving-in the Pali compound.

(4) Lastly, we have here the Indian, not the European way of rendering the word 'self'; in other words, we have not myself, yourself, yourselves, himself; we have the pronoun rejected. To be quite Indian, we should have also to drop the article 'the,' but this would render the unfamiliar idiom more unfamiliar without making it more accurate in meaning. But when translators ignore that which, for the Indian, lies behind the pronoun *ātman,* and has lain behind it for many centuries back to a time before the birth of the Sakya movement, when so ignoring, they render such a sentence as, *e.g.*,

attā pi attānaŋ upavadati,

not as here (p. 52), 'The self, too, upbraids the self therefor,'[2] but by 'The sinner will blame himself' (Gooneratne), or by *sich selber macht man Vorwürfe* (Nyanatiloka), they do not suffer us Western readers to enter into the pregnant meaning

[1] 'Worthy person,' etc. The word is variously rendered, but recurs often throughout the work.

[2] *Cf. K.S.* iii, 103; iv, 24.

such a sentence bore, I will not say, for the mediæval readers of the Piṭakas, but *for the men to whom such a sentence*, long before that time, *was spoken as oral teaching.* In the two latter translations we understand in our way, but we do not understand in the Indian, the old Indian way. In our way we hear a wise man, it may be, or a priest, talking in the idiom of the conscience. We do *not* hear Gotama saying to his cousin: 'The Divine Man within blames the man for this.' But this is just what religious men were saying in their day, and this is what that great Kinsman meant when he spoke in that idiom to Ānanda, if the record be true. We come a little near it in our Sir Thomas Browne's words: 'There is a man within who is angry with me!' We here get away from the too impersonal 'conscience'; we are near the Indian conception of the Man within, the true Kinsman, the God to whom the man is by nature akin.

And this duet of *attā attanena*, the Self with the self, is a music of the old, the original Sakya which may be said to be almost lost, save in the Dhammapada and the Aṇguttara. See how truly Indian, and how unlike the Buddhism of Ceylon and Burma, are such lines as those in the Devadūta Sayings, p. 132 *f.*, where the heeding of Dharma, the divine monitor within, is hymned:

The Self in thee, O man, knows what is true or false;
Surely the noble Witness, sir, the Self
You do misjudge, in that when sin is there
You do conceal the Self within the self.

To follow such word-play as this we must, with the Upanishadic teachers and the first Sakyan teachers, bring God from heaven to dwell in man as man, one in nature, but with a difference immeasurable between the divinely actual and the humanly potential. Such terms were not then and there on their tongues; the nearest our book gets to them is in such words as *app' ātumo*, the little self, and *mah' attā*, the great self.[1] How far are we here from the (later) *anattā* dogma!

[1] P. 227. The Rh. D. and S. Pali Dictionary has only *mahatta*, greatness, and has overlooked this *mahattā* = *mahâtmā*.

One word there was, however, to bridge that difference immeasurable, and that was *bhava, bhavya, bhavyatā*, or Becoming. And whereas in these three Nipātas we see both the Upanishadic Self still surviving, enshrined in Sayings which have escaped the tampering of a later, decadent attitude, whereas we see Dharma, now in its older meaning of the God-monition within, now in its externalized meaning of a formulated teaching, of a code, it is *the bridge* of the man-as-becoming-That Who, at his very root, he is, that we see already half-ruined. How much in ruins will the reader let me briefly show? for here is matter of great interest.

Consider the end of the Sutta 'Makkhali' (pp. 29-31). The teaching, dumped in all its libellous nature on the Founder himself, makes him liken 'becoming' to several foul things, intolerable even in the smallest quantity. But see how obviously these last four similes are a gloss, added to the rest and differing from the sentences having a refrain, which go before!

Consider the Sutta 'Becoming' (pp. 203 *f.*): here is no appended gloss; here there would appear to be deliberate categorical turning-down of becoming; but only at first sight—*i.e.*, when the forbidding word 'craving' is seen linked with becoming. Actually, there are few such precious, relatively 'unedited' Suttas left in the Nikāyas. Let us listen with Sakyan, not with Buddhist ears.

Ānanda has come to join his cousin, leaving Kapilavatthu with five kinsmen (*Vinaya Texts*, iii, 228 *f.*). He finds him teaching the Many, that life is long and of many worlds—a very journey of the long Way—wherein a man can have one opportunity after another, as he wants and seeks now this, now that, to grow, to become That Who he by nature already is. 'Just what do you mean, Kumāra, by your "becoming"?' I hear Ānanda asking. And the Man answers to this effect: 'Kumāra, to get becoming, we must have worlds in which to become, and we must have the power to act, to behave (so that in acting we live our becoming). We have, as we are taught, worlds of sense-experience, and better worlds of the Seen (Rūpa), and better worlds beyond that (Tat-uttariŋ,

cf. p. 190). But we must also have the wanting-to-become (better than we as yet are. He had no word for " will "). So it is as if conduct were the field of your tilling; you the surviving man (*viññāṇa*) are the seed sown in it; but your wanting-to-become—that is the needed rain from heaven, the brook you turn into your field, the morning dew. In that you *want* to become, in that you *must* in the long run become, you the seed are reborn in this world and that. It is thus that becoming goes on.'

Here is the very Gotama the Man; here is the Sakyamuni, uplifting the faltering *bhavya* of the contemporary Brahman teaching; bringing it out to the Many: Gotama of the Way of the Worlds; Gotama of man's Becoming—guarantee of man's ultimate perfection—Gotama of the man as the seed of divine nature, of potential perfection, needing and finding his dharma-moisture in his will to be ever seeking to get, to be, what he has not yet, is not yet.

Here is no foul word applied to Becoming; here is Becoming shown as the very hall-mark of man's right-of-way through the worlds. I wish we English had a better word for *bhava* or *bhavya*. And yet they, who have a word equally fine, actually, in their debased tradition, fail to use it here, writing ' Dasein ' for ' Werden.' Dasein ! ' there-being !'—it is no better than our poor ' becoming '; nay, it is not nearly as good. ' Dasein ' is static; ' becoming ' is at least dynamic, movement, Plato's *kinesis*, *phusis*—he, too, lacked a better word.

Once again in this interesting Nipāta we see Becoming emerging as the teaching. It is in the notable talk with the Kālāmas and in another version of it which follows (p. 172 *f.*). The Sakyamuni is giving his interviewers a criterion in any man's teaching, by which they can know he is to be followed or not. The criterion is said to be, that each hearer can know for himself whether the teaching in question is such that, if followed, the adherent will become the better man. The standards for which this criterion is to be substituted are ' report, tradition, hearsay, logic, theory ' and the like, or ' because it fits becoming ' (*na bhavyarūpatāya*). In other words, ' a man may teach that the nature of man is not *Sat*

(" being," an attribute ascribed to the Divinity in man), but *Bhavya*. He may teach what *apparently is in conformity with my teaching*. And yet, if he teach this without insisting that *the life is the test of the becoming*, follow not that man.'[1]

Once more I would utter my gladness to see this rendering in the present translation, for here again we two are alone. The German translation has ' nicht nach dem Scheine der Wirklichkeit,' which is only got by putting a new meaning into *bhavya,* viz., reality. But this in Pali would be *sārarūpatā*, or *sacca-*, or *bhāva*, not *bhavya-* (or as in the Commentary *bhabba* = *bhavya*). The English translation (Gooneratne's) is both too redundant and free to enable a construer to pin it down to the Pali text. The commentator, again, would explain it in a different way. He paraphrases by: ' Do not agree because you deem the monk (teaching) is *bhabbarūpo*, " has the air of becoming," hence it is fit to accept his talk.' Now the word *bhabba* is fairly frequent in the Suttas and *appears to mean* simply ' capable, fit for, possible.' And this apparently explains away our ' becoming ': ' he *seems a capable* man; let us accept him.' But if we can sufficiently transport ourselves back to a day and a new gospel, when and in which a man's worth, a man's credentials were expressed *in terms of that gospel*, we find our becoming not explained away, but made the very ground of sound teaching or sound anything else. X. is *bhabba* or *bhavya* meant X. is a *becoming man*, or, as *we* say, is a coming man, a coming-on man. If the consistent early Christian might be named an Agapé-man, equally might the consistent Early Sakyan have been called Bhabbo, a Becoming-man. And thus, though Buddhists and translators overlook it, this little word for progressive efficiency in the man is telling us more about the Sakyamuni's New Word than do all the manuals.

It is to these three central words—ATTĀ, the man, the self, as both divine and human, DHAMMA, the divine self admonishing, guiding, and BHAVA, the way of the human self expanding to the divine self—that we need to pay utmost heed in reading these Sayings with their long history of spoken word,

[1] *Cf. Gotama the Man*, p. 274.

revised word, revised written word. Let the reader have ever in mind that as he reads he is pacing the streets of an early mediæval city, where the older city lies beneath his feet or is seen as a fragment of wall enframed in later walls. For the most part it is the city of the monk that stands about him. Yet is the old city not wholly dead. We show here some fragments; but beyond these he may yet witness in the ways and the walls the surviving spirit of the first architects—namely, in the repeated injunctions to 'train'; in other words, to 'make-become' the very man, in conduct, in character, in progress.

Evaŋ hi vo bhikkhave sikkhitabbaŋ : . . . . 'Verily thus is there for you, monks, to be training: keen shall be our desire to take upon us the training in life, in thought, in the man, the spirit!' The fiery word itself of the urge, *tibbo* = *tīvra*, keen, ardent, is a creation, in religious diction, of the Sakyans, for it is non-existent in Brahman literature till we find it in a single instance in the late Mukti-Upanishad, in a phrase suggestive of Sakyan influence: *bhāvitaŋ tīvraŋ saŋvegāt.*

Here is no crushing out of 'desire' such as is mandated in the Four Truths, and with which Buddhism has become so closely associated. That Buddhism does teach the killing out of desire is there *explicitly said*; and that desire is there called *taṇhā* (craving), not *chanda*, as in these biddings, does not help matters much. For the Truths leave in no saving clause for the teaching of a healthier form of desire. It is true that in the Fourth Truth, to which the really central teaching of the Way became relegated, effort (*viriya*) is advocated. But effort is *outcome of desire* ; and if the monk-editors had seen in their teaching, *as they had come to understand it*, the cardinal importance, in a gospel of becoming—viz., of spiritual progress —of desire (or, as we can say, of 'will') they would have made *tibbachanda*, 'keen desire,' at least as prominent in their 'four truths' as they made that 'keen desire' which they called *taṇhā* (craving).

And there were we taking up the cudgels on behalf of their monkish teaching, and denying that Buddhism taught extirpation of desire, when it was entirely the fault of scholastic

Piṭakan compilers that we had need to do so! Surely, if ever there was a gospel of ardent will preached to men, despite the lack of that strong, adequate word, it was the message of the Sakyamuni. Need of faith it taught; is ever religion, greatest adventure in human ken, without that need? Need of knowledge it taught, for where we know, we have got in our quest beyond faith. But above all it taught the need of keen desire of the strenuous will, the chief need in the quest, in Sakyan terms, 'to attain the not yet attained,' the need to become That Who the man already potentially is. It is verily 'in dependence upon becoming,' as the Defender of the Man taught in Asoka's day, that the man stands firm, that the man persists, that the man holds on in the Way.[1]

A word more on two minor points.

In the Sutta following that on 'Becoming' (p. 204), where the title 'Service' must not be understood in the stronger modern altruistic sense, the reader should note the word *vibhajassu*: 'distinguish!' or 'analyze!' which comes into such sudden prominence as a 'party-cry'—*vibhajjavādin*—at the Third or Patna Council. The context here is analogous to that in *Majjhima*, ii, Sta. No. 99, where the Teacher calls himself a distinguisher, not a generalizer.

In the Sutta called The Fool (p. 87), I think that Mr. Woodward's rendering of *bālato, paṇḍitato* by the 'ablative of reference' (which is practically always correct for this form of the ablative) is more correct than Neumann's or Lord Chalmers's (in the duplicate, *Majjhima*, iii, Sta. 9)—not 'from the fool,' etc., but 'as to the fool . . . as to the wise.' His rendering helps to show that we seem to have here, as I suggested in the *J.R.A.S.*, 1926, p. 304, a mutilated simile. It is an unvarying feature in Sutta teaching, that if a religious or moral antithesis be illustrated by a parable or simile, this will also be presented by way of antithesis. Thus here: houses of straw (the fool) catch fire when certain otherwise fashioned houses (the wise) do not. We seem to want in the Pāli, after *dahati*, a dropped out *atha kho pana agārāni*

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[1] *Bhavaŋ nissāya. Points of Controversy*, p. 56.

. . . *na dahati.*[1] As it stands, the force of the contrast is weakened. If the reader has the *Kindred Sayings*, and will consult iv, pp. 119, 120 (*Saŋyutta*, iv, 185 *f.*), he will see the same simile correctly given. It is worth noticing that the Anguttara Commentary knows nothing of this other version, and is quite uncritical and unenlightening.

Other points of interest I omit, for I have been more lengthy than hitherto. This in conclusion: I have touched on emphases in this venerable body of sayings which are unlike the emphases mainly met with in the Piṭakas. The rule in the Piṭakas is, that we never go far without stumbling on *anicca, dukkha, anatta* : 'impermanence, ill, non-self.' But in these three Nipātas we do not find the first, we have to hunt for the second, and of the third, so far is the self from being a negative quantity, that we find him a Someone who may be given authority (p. 130), is to be warded and made pure (p. 132), is an inner Witness. And I have called this an older music, older because it obviously could not have been the burden of a later melody. You cannot see the editors, the teachers of a day when those three heads of doctrine had come to the fore, approving such an older quasi-Upanishadic attitude toward the self as this:

> *the inner Self of all.*
> *The overseer of karma, in all abiding,*
> *The Witness* . . . (Shvetâsvatara, 6, 11)

being added or inserted. Some reason there must be to account for these surviving passages. In the subsequent Nipātas it will be seen that they are not repeated.

One day historic imagination will begin to get to work on the Piṭakas, and it may then be we shall better picture that great Eisteddfod at Patna about 250 B.C.[2] It was a *bookless* world there; moreover no expert in one group of sayings *knew much about other groups.* Let us now picture one such learned Thera of the Revising Council given the task of standardizing

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[1] In the English, after 'roofs,' 'but does *not burn*.'

[2] See my *Sakya, or Buddhist Origins* : 'Sakya in Conference.'

the sayings, in our three Nipātas, from the varying versions brought by repeaters from different settlements (*āvāsa's*). Let us suppose he is at heart a Mahāsanghika, a Defender of the Self, or Man (*puggalavādin*),[1] but has hidden his convictions lest he get into trouble with the majority on the Council. Can we not see how glad he would be to preserve those sayings with which he was in sympathy? Monks were very human then as now. The rest of the revisers might not be aware of what he was approving. But he would see to it that the repeaters, the *bhāṇaka's*, of these sayings, returned to their various settlements well primed with the standard version made such by his authority. Let it be remembered that, some five centuries later, a Mahāsanghika version of the Vinaya was the only one that Fa-Hien could procure in India.

C. A. F. RHYS DAVIDS.

[1] *Cf. Points of Controversy*, pp. xlvii, 8.

PREFACE

THIS new series of translations is not altogether fresh ground for me, as some twenty years ago, when in Ceylon, I assisted the late E. R. Gooneratne, for many years local secretary of the Pāli Text Society, in preparing his translation of the first volume. It is now I think, long out of print. In my then translation of the gāthās I have found several errors. Again, in 1925 I edited Mr. A. D. Jayasundera's translation of the second volume, which was printed at Adyar, Madras, under the title of 'Numerical Sayings.' This second volume I am now retranslating for this 'Gradual Sayings' series. The third volume is being done by Mr. E. M. Hare, of Colombo, Ceylon, who has spent much time and labour on Vol. IV, now typed out and ready for the press, but awaiting its turn. He has, moreover, done some part of Vol. V. These last three are of considerable length. The time of their publication depends entirely on the amount of funds coming in to the Society for this purpose.

As to the title agreed upon, I have left it to Mrs. Rhys Davids, who suggested it, to discuss the question in her Introduction to this volume.

F. L. WOODWARD.

ROWELLA, TASMANIA,
1930.

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THE BOOK OF THE ONES, TWOS AND THREES

PART I

THE BOOK OF THE ONES

Chapter I.—Form.

§§ 1-10. *Form and the rest.*

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park. Then the Exalted One addressed the monks, saying: 'Monks.'

'Lord,' replied those monks to the Exalted One. The Exalted One said:

'Monks, I know of no other single form by which a man's heart is so enslaved as it is by that of a woman. Monks, a woman's form obsesses[1] a man's heart. Monks, I know of no other single sound by which a man's heart is so enslaved as it is by the voice of a woman. Monks, a woman's voice obsesses a man's heart.

Monks, I know of no other single scent . . . savour . . . touch by which a man's heart is so enslaved as it is by the scent, savour and touch of a woman. Monks, the scent, savour and touch of a woman obsess a man's heart.

Monks, I know of no other single form, sound, scent, savour

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[1] *Cittaŋ pariyādāya tiṭṭhati.* *Cf. S.* ii, 235; *K.S.* iii, 17 *n.*

and touch by which a woman's heart is so enslaved as it is by the form, sound, scent, savour and touch of a man. Monks, a woman's heart is obsessed by these things.'

CHAPTER II

§§ 1-10. *Abandoning the hindrances.*

'Monks, I know not of any other single thing of such power to cause the arising of sensual lust,[1] if not already arisen, or, if arisen, to cause its more-becoming and increase, as the feature of beauty (in things).[2]

In him who pays not systematic attention[3] to the feature of beauty, sensual lust, if not already arisen, arises: or, if already arisen, is liable to more-becoming and increase.

Monks, I know not of any other single thing of such power to cause the arising of malevolence, if not already arisen, or, if arisen, to cause its more-becoming and increase, as the repulsive feature (of things).[4]

In him who pays not systematic attention to the repulsive feature, malevolence, if not already arisen, arises: or, if arisen, it is liable to more-becoming and increase.

Monks, I know not of any other single thing of such power to cause the arising of sloth-and-torpor . . . as regret, drowsiness, languor, surfeit after meals and torpidity of mind.

In him who is of torpid mind, sloth-and-torpor, if not already arisen, arises, and, if arisen, is liable to more-becoming and increase.

Monks, I know not of any other single thing of such power to cause the arising of excitement-and-flurry, if not already arisen: or, if arisen, to cause its more-becoming and increase, as non-tranquillity of mind.

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[1] *Kāma-cchando,* par. by *Comy.* as *kāmesu . . . kāma-rāgo, kāma-nandi, kāma-taṇhā.*

[2] *Subha-nimitta,* par. by *Comy.* as *rāga-ṭṭhānīyaŋ ārammaṇaŋ. Cf. S.* v, 64 *ff.*; *K.S.* v, 52 *n.*; *Pts. of C., App.* 387.

[3] *Yoniso manasikāro. Cf. Buddh. Psychology,* 123 ; *K.S.* i, 131.

[4] *Paṭigha-nimitta* (*cf. asubha-n.*)=*aniṭṭhaŋ. Comy.*

In him who is of troubled mind arises excitement-and-flurry, if not already arisen: or, if arisen, it is liable to more-becoming and increase.

Monks, I know not of any other single thing of such power to cause the arising of doubt-and-wavering, if not already arisen: or, if arisen, to cause its more-becoming and increase, as unsystematic attention.

In him who gives not systematic attention arises doubt-and-wavering, if not already arisen: or, if arisen, it is liable to more-becoming and increase.

Monks, I know not of any other single thing of such power to prevent the arising of sensual lust, if not already arisen: or, if arisen, to cause its abandonment, as the feature of ugliness (in things).[1]

In him who gives systematic attention to the feature of ugliness (in things) sensual lust, if not already arisen, arises not: or, if arisen, it is abandoned.

Monks, I know not of any other single thing of such power to prevent the arising of malevolence, if not already arisen: or, if arisen, to cause its abandonment, as the heart's release through amity.[2]

In him who gives systematic attention to amity which releases the heart malevolence, if not already arisen, arises not: or, if arisen, it is abandoned.

Monks, I know not of any other single thing of such power to prevent the arising of sloth-and-torpor, if not already arisen: or, if arisen, to cause its abandonment, as the element of putting forth effort, of exertion, of striving.[3]

In him who energetically strives, sloth-and-torpor arises not: or, if arisen, it is abandoned.

Monks, I know not of any other single thing of such power

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[1] *Asubha-nimittaŋ*. *Cf. Vis. Magg.* 247 *ff.*; *Buddh. Psych. Eth.* 69-70 (*The Foul Things*).

[2] *Mettā ceto-vimutti*, 'spreading abroad the welfare of all beings.' *Comy. Cf. S.* ii, 265 and the formula of the *brahma-vihāras*.

[3] *Ārambha-, nikkama-, parakkama-dhātu*. *Cf. K.S.* v, 54; *VM.* i, 131-3.

to prevent the arising of excitement-and-flurry, if not already arisen: or, if arisen, to cause its abandonment, as tranquillity of mind.

In the tranquil-minded excitement-and-flurry arises not: or, if arisen, it is abandoned.

Monks, I know not of any other single thing of such power to prevent the arising of doubt-and-wavering, if not already arisen: or, if arisen, to cause its abandonment, as systematic attention.

In him who gives systematic attention doubt-and-wavering arises not: or, if arisen, it is abandoned.'

CHAPTER III

§§ 1-10. *The intractable.*

'Monks, I know not of any other single thing so intractable[1] as the uncultivated mind. The uncultivated mind is indeed a thing intractable.

Monks, I know not of any other single thing so tractable as the cultivated mind. The cultivated mind is indeed a tractable thing.

Monks, I know not of any other single thing so conducive to great loss as the uncultivated mind. The uncultivated mind indeed conduces to great loss.

Monks, I know not of any other single thing so conducive to great profit as the cultivated mind. The cultivated mind indeed conduces to great profit.

Monks, I know not of any other single thing so conducive to great loss as the mind that is uncultivated, not made lucid.[2] The uncultivated mind indeed conduces to great loss.

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[1] *Akammanīya. Kamm' akkhamaŋ kamma-yoggaŋ na hoti. Comy. Cf. Dhp.* cap. 3 (*Citta-Vagga*).

[2] *Apātubhūtaŋ*, acc. to *Comy.* 'a mind involved in the round of rebirth, incapable of leaping up to, of taking delight in, unworldly things, such as the Way, Nibbāna.' *Comy.* quotes the Elder Phussamitta as saying: 'The mind that is on the Way is cultivated, made lucid or manifest.'

Monks, I know not of any other single thing so conducive to great profit as the mind that is cultivated, made lucid. The cultivated mind indeed conduces to great profit.

Monks, I know not of any other single thing so conducive to great loss as the mind that is uncultivated, not made much of. The uncultivated mind indeed conduces to great loss.

Monks, I know not of any other single thing so conducive to great profit as the mind that is cultivated, made much of. The cultivated mind indeed conduces to great profit.

Monks, I know not of any other single thing that brings such woe[1] as the mind that is uncultivated, not made much of. The mind that is uncultivated, not made much of, indeed brings great woe.

Monks, I know not of any other single thing that brings such bliss as the mind that is cultivated, made much of. Such a mind indeed brings great bliss.'

CHAPTER IV

§§ 1-10. *The untamed.*

(*In this section the same formula is repeated for* The mind untamed and tamed, uncontrolled and controlled, unguarded and guarded, unrestrained and restrained, *concluding*:—)

'Monks, the mind that is tamed, controlled, guarded and restrained conduces to great profit.'

CHAPTER V

§§ 1-10. (*The mind*) *directed and pellucid.*[2]

'Suppose, monks, the spike of bearded wheat or bearded barley[3] be ill directed. When pressed by hand or foot it cannot possibly pierce hand or foot or draw blood. Why not? Because the spike is ill directed.

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[1] Reading with *Comy. dukkhâvahaŋ*: the variant is *adhivāhaŋ*. *Cf S*. iv. 70.

[2] *Acchanna*=' without covering.' Here it would refer to water without scum on its surface, as in the simile given below.

[3] *Cf. S.* v, 10; *K.S.* v, 9 (of view, rightly or wrongly directed).

Just so, monks, it cannot be that a monk of ill directed mind will pierce ignorance, draw knowledge, realize Nibbāna. Why not? Because his mind is ill directed.

But suppose, monks, the spike of bearded wheat or bearded barley is well directed. When pressed by hand or foot it is certain that it will pierce hand or foot and draw blood. Why so? Because, monks, the spike is well directed.

Just so, monks, it is certain that the monk with a mind that is well directed will pierce ignorance, draw knowledge, realize Nibbāna. Why so? Because, monks, his mind is well directed.

Now here, monks, with my own thought embracing his,[1] I am aware of a monk whose mind is corrupt. If at this very time he were to make an end, he would be put into Purgatory according to his deserts.[2] Why so? Because of his corrupt mind. In like manner, monks, it is owing to a corrupt mind that some beings in this world, when body breaks up, after death are reborn in the Waste, the Woeful Way, the Downfall, in Purgatory.

Now here, monks, with my own thought embracing his, I am aware of a monk whose mind is pure.[3] If at this very time he were to make an end, he would be put into heaven according to his deserts. Why so? Because of the purity of his mind. In like manner, monks, it is owing to a pure mind that some beings in this world, when body breaks up, after death are reborn in the Happy Lot, in the Heaven World.

Suppose, monks, a pool of water, turbid, stirred up and

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[1] *Cetasā ceto-paricca.*

[2] *Yathâbhataŋ=yathā āharitvā ṭhapito. Comy. Cf.* also *M.* i, 71, where *Comy.* also interprets *yathā niraya-pālehi āharitvā niraye ṭhapito,* 'just as brought by the guardians of P.' *Cf. S.* iv, 325, *yathâhataŋ,* where *Comy.* is silent. Gooneratna, followed by Jayasundera (A. ii, 71), trans. 'like a load laid down.' In translating 'according to his deserts' (as if it were *yathârahaŋ*) I follow the Pāli Dict. *s.v.*, but the word is obscure. At text 292 I have noted that it may refer to the casting of a true die.

[3] *Saddhā-pasādena pasannaŋ. Comy.*

muddied. Then a man who has eyes to see stands upon the bank. He could not see the oysters and the shells, the pebbles and the gravel as they lie, or the shoals of fish that dart about.[1] Why not? Because of the turbid state of the water.

Just so it is impossible for that monk of whom I speak to understand with his turbid mind[2] either his own profit or that of others: impossible for him to understand both his own profit and that of others, or to realize states surpassing those of ordinary men, the excellence of truly Ariyan knowledge and insight.[3] What is the cause of that? It is the turbid nature of his mind, monks.

But suppose, monks, a pool of water, pellucid, tranquil and unstirred. Then a man who has eyes to see, while standing on the bank, could see the oysters and the shells, the pebbles and the gravel as they lie, and the shoals of fish that dart about. Why so? Because of the untroubled nature of the water, monks.

Just so it is possible for that monk of whom I speak with his untroubled mind to understand either his own profit or that of others, both his own profit and that of others: it is possible for him to realize states surpassing those of ordinary men, the excellence of truly Ariyan knowledge and insight. What is the cause of that? The untroubled nature of his mind, monks.

Just as, monks, of all the different sorts of trees the *phandana*[4] is reckoned chief for pliability and adaptability, even so do I know of no other single condition so conducive to its pliability and adaptability as the cultivation and making much of the mind. Indeed, monks, the mind that is cultivated and made much of becomes pliable and adaptable.

Monks, I know not of any other single thing so quick to

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[1] *Cf. D.* i, 84.

[2] *Comy.* 'overgrown by the five hindrances.'

[3] *Uttariŋ manussa-dhammā*, i.e. the fruits of trance, insight and Way. *Comy.*

[4] Reading *phandana* with MSS. and *Comy.* for *candana* (sandalwood) of text and Tīka. G. calls it *Adina cordifolia* (Sinhalese *Kolom*).

change[1] as the mind: insomuch that it is no easy thing to illustrate how quick to change it is.

This mind, monks, is luminous,[2] but it is defiled by taints that come from without; that mind, monks, is luminous, but it is cleansed of taints that come from without.'[3]

CHAPTER VI

§§ 1-10. *The finger-snap.*

'This mind, monks, is luminous, but it is defiled by taints that come from without. But this the uneducated manyfolk understands not as it really is. Wherefore for the uneducated manyfolk there is no cultivation of the mind, I declare.

That mind, monks, is luminous, but it is cleansed of taints that come from without. This the educated Ariyan disciple understands as it really is. Wherefore for the educated Ariyan disciple there is cultivation of the mind, I declare.

Monks, if for just the lasting of a finger-snap[4] a monk indulges a thought of goodwill, such an one is to be called a monk. Not empty of result is his musing.[5] He abides doing the Master's bidding. He is one who takes good advice, and he eats the country's alms-food to some purpose. What then should I say of those who make much of such a thought?

Monks, if for just the lasting of a finger-snap a monk cultivates a thought of goodwill, such an one is to be called a monk. Not empty of result is his musing. He abides doing the Master's bidding. He is one who takes advice, and he eats the country's alms-food to some purpose.[6] What,

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1 *Lahu-parivaṭṭa*. *Cf. Buddh. Psych.* (2nd ed.) 222; *Expos.* i, 81; *Pts. of Contr.* 125; *Mil.* 104, 106.

2 *Expos.* i, 91, 185.

3 *Āgantukehi*, 'adventitious.' This, that: *idaŋ, idaŋ; cf. K.S.* ii, p. 23.

4 *Comy.* refers to *Mil.* 102.

5 *A-ritta-jjhāno=atuccha-, aparitta-jjhāno. Comy.*

6 *Amoghaŋ*='not in vain.' *Comy. Cf. Itiv.* 90; *Dhp.* 308:

'Better for him who lives unworthily
A red-hot ball to swallow
Than eat the food the country gives in charity';

and below chap. xx.

then, should I say of those who make much of such a thought?

Monks, if for just the lasting of a finger-snap a monk gives attention to a thought of goodwill, such an one is to be called a monk. Not empty of result is his musing. He dwells doing the Master's bidding. He is one who takes advice, and he eats the country's alms-food to some purpose. What then should I say of those who make much of such a thought?

Monks, whatsoever things are evil, have part in evil, are on the side of evil:—all such have mind for their causing. First arises mind as the forerunner of them, and those evil things follow after.[1]

Monks, I know not of any other single thing of such power to cause the arising of evil states, if not yet arisen, or to cause the waning of good states, if already arisen, as negligence. In him who is negligent evil states, if not already arisen, do arise, and good states, if arisen, do wane.

Monks, I know not of any other single thing of such power to cause the arising of good states, if not yet arisen, or to cause the waning of evil states, if already arisen, as earnestness. In him who is earnest good states, if not yet arisen, do arise, and evil states, if arisen, do wane.

Monks, I know not of any other single thing of such power to cause the arising of evil states, if not yet arisen, or to cause the waning of good states, if arisen, as indolence. In him who is indolent evil states, not yet arisen, do arise, and good states, if arisen, do wane.'

Chapter VII

§§ 1-10. *Energetic effort.*

'Monks, I know not of any other single thing of such power to cause the arising of good states not yet arisen or the waning of evil states already arisen as energetic effort.[2] In him who

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[1] *Cf. Dhp.* i-iii.

[2] *Viriyârambho.*

makes energetic effort[1] good states not yet arisen do arise and evil states arisen do wane.

(*The same formula for*) Evil states and greediness . . good states and wanting little: evil states and discontent . . . good states and contentment: evil states and unsystematic attention . . . good states and systematic attention: evil states and discomposure . . . good states and composure: evil states and bad company.

Monks, in him who keeps bad company evil states not yet arisen do arise and good states already arisen do wane.'

Chapter VIII

§§ 1-10. *Friendship with the lovely.*

'Monks, I know not of any other single thing of such power to cause the arising of good states if not yet arisen, or the waning of evil states already arisen, as friendship with the lovely.[2] In one who is a friend of what is lovely good states not arisen do arise and evil states already arisen wane.

(*The same formula for*) Evil states and devotion to evil states, lack of devotion to good states: good states and devotion thereto, lack of devotion to evil states.

Monks, I know not of any other single thing of such power to prevent the arising of the limbs of wisdom,[3] if not yet arisen, or, if they have already arisen, to prevent their reaching fulfilment by cultivation thereof, as unsystematic attention. In him who practises unsystematic attention, monks, the limbs of wisdom if not yet arisen, arise not: and if arisen they reach not fulfilment by cultivation thereof.

(*The reverse for* systematic attention.)

Of slight account, monks, is the loss of such things as relatives. Miserable[4] indeed among losses is the loss of wisdom.[5]

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1 *Āraddha-viriya.*

2 *Cf. S.* v, 29-35.

3 The *bojjhangā* are seven. *Cf. S.* v, 63-140; *K.S.* v, 51 *ff.*

4 *Paṭikiṭṭhaŋ=pacchimaŋ, lāmakaŋ. Comy.*

5 *Paññā.*

Of slight account, monks, is the increase of such things as relatives. Chief of all the increases is that of wisdom. Wherefore I say, monks, ye should train yourselves thus: We will increase in wisdom. Ye must train yourselves to win that.

Of slight account, monks, is the loss of such things as wealth. Miserable indeed among losses is the loss of wisdom.

Of slight account, monks, is the increase of such things as wealth. Chief of all the increases is that of wisdom. Wherefore I say, monks, thus must ye train yourselves: We will increase in wisdom. Ye must train yourselves to win that.

Of slight account, monks, is the loss of such things as reputation. Miserable indeed among losses is the loss of wisdom.'

Chapter IX

§§ 1-17. *Earnestness, etc.*

'Of slight account, monks, is the increase of such things as reputation.[1] Chief of all the increases is that of wisdom. Wherefore I say, monks, thus should ye train yourselves: We will increase in wisdom. Ye must train yourselves to win that.

Monks, I know not of any other single thing that conduces to such great loss as does negligence. Negligence indeed conduces to great loss.

Monks, I know not of any other single thing that conduces to such great profit as does earnestness. Earnestness indeed conduces to great profit.

(*Similar suttas follow of*) Indolence . . . energetic effort: wanting much . . . wanting little: discontent . . . contentment: systematic attention . . . unsystematic attention: friendship with the evil . . . friendship with the lovely: devotion to things evil . . . non-devotion to good things: devotion to good things . . . non-devotion to things evil.'

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[1] I think this paragraph, like the first of the previous sections, should belong to the one before. Each chapter is cut up into ten paragraphs, and the method seems regardless of context.

CHAPTER X (*a*)

§§ 1-33. *In a fourfold way.*

'Monks, as a matter concerning the self[1] I know not of any other single factor so conducive to great loss as negligence. Negligence indeed conduces to great loss.

Monks, as a matter concerning the self I know not of any other single factor so conducive to great gain as earnestness. Earnestness indeed conduces to great gain.

(*The same for*) Indolence . . . energetic effort: wanting much . . . wanting little; discontent . . . contentment: unsystematic attention . . . systematic attention: (*as above*) . . . discomposure . . . composure.

Monks, as a matter concerning the outside[2] I know not of any other single factor so conducive to great loss as friendship with the evil. Friendship with the evil indeed conduces to great loss.

Monks, as a matter concerning the outside I know not of any other single factor so conducive to great profit as friendship with the lovely. Indeed friendship with the lovely conduces to great profit.

(*The same for*) Devotion to things evil . . . non-devotion to good things (as a personal factor).

Monks, I know not of any other single thing that conduces to the confusion, to the disappearance, of true Dhamma, as does negligence.[3] Negligence indeed conduces to the confusion and disappearance of true Dhamma.

Monks, I know not of any other single thing so conducive to the establishment, to the non-disappearance of true Dhamma as earnestness. Earnestness indeed conduces . . .

(*The same for*) Indolence . . . energetic effort . . . (and the rest) . . . discomposure . . . composure: friendship . . . devotion to good things.'

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[1] *Ajjhattikaŋ angan ti karitvā. Cf. S.* v, 101; *It.* 9. *Angaŋ* (the personal factor)=*kāraṇaŋ. Comy. Cf.* p. 58 *ff.*

[2] *Bāhiraŋ angaŋ. Comy.* on *S.* v, 101 seems to regard the difference thus: Your own person, hair, nails, cleanliness, etc., are *ajjhattikaŋ*. Your robe, lodging, etc., are *bāhiraŋ*.

[3] *Infra*, text 58.

Chapter X (*b*)

§§ 33-42. *Not Dhamma* (*a*).

'Monks, those monks who point out what is not Dhamma[1] as Dhamma,—such conduct of theirs is to the loss of many folk, to the misery of many folk, to the loss, the injury, the misery of devas and mankind. Moreover, such beget great demerit and cause the disappearance of this true Dhamma.

Those monks who point to Dhamma as not Dhamma . . who point to what is not the Discipline as the Discipline . . . to what is the Discipline as not the Discipline . . . who point out things not uttered and proclaimed by the Tathāgata as having been uttered and proclaimed by him . . . who point out what was uttered and proclaimed by him as not having been so uttered and proclaimed . . . who point out something not practised by the Tathāgata as having been practised by him . . . and the reverse . . . who point out what was not ordained by the Tathāgata as having been ordained by him . . . and the reverse . . . such monks' conduct is to the loss of many folk, to the misery of many folk, to the loss, injury and misery of devas and mankind. Moreover, such monks beget great demerit and cause the disappearance of this true Dhamma.'

Chapter XI

§§ 1-10. *Not Dhamma* (*b*).

'Those monks who point out what is not Dhamma as not Dhamma,—such conduct of theirs is to the profit of many folk, to the happiness of many folk, to the good, profit and happiness of devas and mankind. Moreover, such monks beget great merit and establish this true Dhamma.

Those monks who point out what is Dhamma as being

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[1] *Adhammo. Comy.* devotes much space to describing how Dhamma may be misinterpreted, and the order in which books of the Tipiṭakas disappear in time to come. Much of this is in the *Anāgatavaṃsa* (trans. Warren, *Buddhism in Translations*, p. 481).

such . . . to what is not the Discipline as not being such (*the whole the reverse of the above sutta*) . . . the conduct of those monks is to the profit . . .' (*as above*).

CHAPTER XII

§§ 1-20. *On unpardonable offences, etc.*

'Those monks who point to what is not an offence as being an offence . . . to an offence as not being such . . . to a slight offence as being a serious offence . . . to a serious offence as being slight . . . to an offence against chastity[1] as not being such . . . to what is no offence against chastity as an offence: . . . who point to a partial offence as a complete one[2] . . . to a complete offence as a partial one . . . to a pardonable offence as unpardonable and the reverse . such . . . cause the disappearance of this true Dhamma.

But those monks who point to what is no offence as no offence . . . (*the whole as above, but contrariwise and as in previous* §§) . . . who point to what is an unpardonable offence as being unpardonable,—such monks . . . beget much merit and establish this true Dhamma.'

CHAPTER XIII

§§ 1-7. *The one person.*[3]

'Monks, there is one person whose birth into the world is for the welfare of many folk, for the happiness of many folk: who is born out of compassion for the world, for the profit, welfare and happiness of devas and mankind.

Who is that one person? It is a Tathāgata who is

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[1] *Duṭṭhulla, infra*, text 88.

[2] *Sâvasesa* and *anavasesa-āpatti*. *Cf. Mil.* 28. *Comy.* defines it as equal to *appaṭikamma-* and *sappaṭikammâpatti* (of the next phrase). The latter ruins the status of a bhikkhu: the former may be atoned for, and he may be reinstated.

[3] Quoted *Pts. of Contr.* 60; *Mil.* ii, 56.

Arahant, a fully Enlightened One. This, monks, is that one person.

Monks, the manifestation of one person is hard to be found in the world. Of what person? Of a Tathāgata, who is Arahant . . . Hard to be found in the world is such.

Monks, one person born into the world is an extraordinary man. What person? A Tathāgata . . . He is the person.

Monks, the death of one person is to be regretted by many folk. Of what person? Of a Tathāgata . . . He is the one person.

Monks, there is one person born into the world who is unique, without a peer, without counterpart, incomparable, unequalled, matchless,[1] unrivalled, best of bipeds he.[2] Who is that one person? It is a Tathāgata . . .

Monks, the manifestation of one person is the manifestation of a mighty eye, a mighty light, a mighty radiance, of six things unsurpassed.[3] It is the realization of the four branches of logical analysis:[4] the penetration of the various elements, of the diversity of elements: it is the realization of the fruits of knowledge and release: the realization of the fruits of stream-winning, of once-returning, of non-return, of arahantship. Of what person? Of a Tathāgata . . . He is that one person.

Monks, I know not of any other single person who so perfectly keeps rolling the wheel[5] supreme of Dhamma set rolling by the Tathāgata as doth Sāriputta. Sāriputta, monks, is the one who perfectly keeps rolling . . .'

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[1] *Appaṭibhāgo* (omitted in our list).

[2] *Cf. S.* i, 6 (*K.S.* i, 10).

[3] *Anuttariyā*: pre-eminence in sight, hearing, possessions, education, service, mindfulness.

[4] *Paṭisambhidā*: of meanings, causal relations, definitions, wisdom.

[5] *Dhamma-cakkaŋ anuppavatteti. Cf. S. i,* 101 (*K.S.* i, 242), where the B. says to Sāriputta: 'Even as the eldest son of a king, whose is the wheel of conquest, rightly turns the wheel as his father hath turned it, so, Sāriputta, dost thou rightly turn the wheel supreme of Dhamma even as I have turned it.'

CHAPTER XIV

(*a*) *Pre-eminent ones.*[1]

'Monks, chief among my disciples who are monks of long standing is Aññā Kondañña.[2]

Chief among those of great wisdom is Sāriputta.[3]

. . of supernormal powers is Great Moggallāna.[4]

. . . who uphold minute observance of forms is Kassapa the Great.[5]

Chief of my disciples who are monks, among those who are clairvoyant, is Anuruddha.[6]

. . . among those who are of high caste is Bhaddiya, Kāligodhā's son.[7]

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[1] The greater part of *Comy.*, vol. i, is taken up with long accounts of these 'great ones,' their previous lives and the events which led to their success in this last life. It is impossible here to do more than give references. *Thera-* and *Therī-gāthā* (*Psalms of Brethren and Sisters*) contain a short summary of each, according to Dhammapāla Ācariya, who does not, however, refer to the Commentary he quotes from as Buddhaghosa's *Manoratha-Pūraṇī*, probably a recast of other and older traditions and Commentaries. Of the twenty-eight monks here named all but two have verses ascribed to them in *Theragāthā*. This chapter is called *Etad Aggaŋ* ('this is the top, the cream of'). The tradition, and probably no more than that, was that these disciples were thus singled out for honour at the Jetavana 'Great Minster,' some fourteen years after the Great Enlightenment. *Cf. K.S.* ii, 108 for five of them.

[2] *Cf. Brethren*, 284, 405, 417; *Vin.* i, 100; *Apadāna* i, 48. He was the first to understand Dhamma: hence his name (=*ñāta-K.*, *paṭivedha-K. Comy.*); but Aññā has probably no reference to his recognition of the Truth, and was actually his personal name. *Cf. Gotama the Man*, p. 102.

[3] *Cf. Brethr.* 340; *K.S.* ii, 130, 159; *DhpA.* i, 90. Sāri's son, originally called Sārada: *Ap.* 15, 23 [*Sāriputto Sāketīsu visārado*].

[4] Generally paired with Sāriputta. *Cf. Vin. Texts* i, 144; *Brethr.* 382; *Ap.* 31.

[5] *Cf. Brethr.* 359; *K.S.* ii, 149, etc.; *Ap.* 33. He had the honour of exchanging robes with the Master.

[6] *Cf. K.S.* iv, 163; *Brethr.* 325; *Ap.* 35.

[7] *Cf. Brethr.* 315; *S.* v, 396; *K.S.* v, 340; *Ap.* 95 (*sabbāsu bhava-yonīsu uccā-kulī bhavissati*).

. who are of sweet voice is Bhaddiya the Dwarf.[1]

. who are lion-roarers is Bhāradvāja the Scrap-hunter.[2]

. who are Dhamma-teachers is Puṇṇa, Mantāni's son.[3]

. . . who are expounders in full of brief sayings is Great Kaccāna.'[4]

(*b*).

'Chief among my disciples who are monks skilled in creating forms by mind-power is Culla-Panthaka.[5]

. . . skilled in mental evolution[6] is Culla-Panthaka.

. . . skilled in the evolution of consciousness[7] is Panthaka the Great.[8]

. . . of those who live (remote) in peace is Subhūti.[9]

. . . of those worthy of offerings is Subhūti.

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[1] *Lakuṇṭaka. Cf. Brethr.* 230; *K.S.* ii, 189; *Ap.* 489 (*sarena madhurenâhaŋ pūjetvā isi-sattamaŋ//Mañjussarānaŋ bhikkhūnaŋ aggattam anupāpuniŋ*).

[2] *Cf. K.S.* iv, 68; *Brethr.* 110, 415; *Ud.* iv. 6; *Ap.* 50; *called* 'Scrap-hunter' from the huge size of his begging-bowl. The 'lion's roar' refers to his readiness to make a claim.

[3] *Cf. Brethr.* 8, 423; *Ap.* 36; *K.S.* iv, 34 (he went to Sunāparanta and was killed).

[4] Or Kaccāyana. *Cf. Brethr.* 238; *Ap.* 84 (*sankhittaŋ pucchitaŋ pañhaŋ vitthārena kathessati*), 463; *Gotama the Man*, 113.

[5] Or Cūḷa- ('little highwayman'). *Cf. Brethr.* 258; *Ud.* v, 9 (*UdA.* 319); *Ap.* 58. Acc. to *Comy.* other monks in exercising this power could produce only two or three forms; but C. could 'manufacture' as many as a thousand recluses at 'one sitting,' no two being alike in appearance or action.

[6] Read *ceto-vivaṭṭa* (for *-vivaddha* of our text). *Cf. Pts.* i, 108. *Vivaṭṭa* (as opposed to *vaṭṭa*, the downward arc of devolution) signifies release from *saŋsāra*. This elder was expert in *rūpa-jjhāna*, as his brother (below) was in *arūpa-jjhāna*. Acc. to *Comy.* the former excelled in *samādhi*, the latter in *vipassanā*. Both were born on the highway: hence the names.

[7] *Saññā-vivaṭṭa*.

[8] *Cf. Brethr.* 242. At *Ap.* 58 he has no separate verses.

[9] *Araṇa-vihāriŋ. Comy.* def. as *nikkilesa-v.* (*Raṇan ti rāgâdaŋ kilesā vuccanti*). *Cf. Brethr.* 4; *Ap.* 67:

Bhikkhu-sanghe nisīditvā dakkhiṇeyya-guṇamhi taŋ
Tathâraṇa-vihāre ca dvīsu aggaŋ ṭhapessati.

. . . who are forest-dwellers is Revata, the Acacia-woodlander.[1]

. . . of meditative power is Revata the Doubter.[2]

. . . who strive energetically is Soṇa of the Kola-vīsa clan.[3]

. . . of clear utterance is Soṇa-Kuṭikaṇṇa.[4]

. . . who receive offerings is Sīvali.[5]

. . who are of implicit faith is Vakkali.'[6]

(*c*).

'Monks, chief among my disciples who are monks anxious for training is Rāhula.[7]

. . . who went forth in faith is Raṭṭhapāla.[8]

. . . who are first to receive food-tickets is Kuṇḍa-Dhāna.[9]

. . . who are pre-eminent for ready wit is Vangīsa.[10]

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[1] Younger brother of Sāriputta. *Cf. Brethr.* 45, 279; *Ap.* 51; *Gotama the Man*, 116, a teacher of the Jain doctrine of *ahiŋsā*.

[2] *Kankhā-R. Cf. Brethr.* 7. A doubter even of things accepted as fit and proper (*kappiye*). *Ap.* 491, *Kankhā me bahuso āsi kappâkappe tahiŋ tahiŋ*.

[3] *Cf. Brethr.* 275; *Vin. Texts*, ii, 1. *Comy.* gives a variant *Koṭi-vesso. Ap.* 93, *Koliya-vessa* (*Ap. n. ad loc.* wrongly identifies him with Kuṭikanna, *infra*). *Soṇa*=golden, from the hue of his body and hair. Of a delicate constitution, he wore himself out by excessive zeal, on which fault the Master lectured him in the simile of the lute. *Cf. Vin.* i, 5, § 13.

[4] Called *Koṭi-kaṇṇa*, 'crore-ears,' from his wearing ear-rings worth a crore. *Cf. Brethr.* 202; *Ud.* v, 6; *UdA.* 307; *Vin.* i, 197. Not in *Apadāna*.

[5] Son of the rājah of Koliya (*Ud.* ii, 8). *Cf. Brethr.* 60; *Ap.* 492, *lābhīnaŋ Sīvalī aggo mama sissesu bhikkhavo.*

[6] *Cf. Brethr.* 197. His story occurs at *K.S.* iii, 101-6; *DhpA.* on *Dhp.* 381. Suffering from an incurable disease he killed himself on Black Rock: *Ap.* 465.

[7] The Buddha's only son. *Cf. Brethr.* 183; *K.S.* iii, 114, etc.; *Ap.* 60; *Gotama the Man*, 130, 211.

[8] *Cf. Brethr.* 302; *Ap.* 63. 'Realm-warder.'

[9] *Cf. Brethr.* 19; *Ap.* 81. The name is that of a town of the Koliyans (*UdA.* 122). Kuṇḍa was a *yakkha* who lived in a forest. *Comy.* calls him *Dhāna-Koṇḍa* (? crooked, cripple). *Cf. SA.* ii on *S.* iv, 63 (Puṇṇa).

[10] *Cf. Brethr.* 395; *Ap.* 495. A 'skull-tapper' or psychometrizer of dead men's skulls. The story is told at *Comy.* on *Dhp.* v, 419. His name gives the title to *S.* i, viii (*K.S.* i, 234).

. . . who are altogether charming[1] is Upasena, Vanganta's son.

. . . who assign quarters is Dabba of the Mallas.[2]

. . . who are dear and delightful to the devas is Pilinda-vaccha.[3]

. . . who are quick to win abnormal powers is Bāhiya the Bark-clad.[4]

. . . who are brilliant speakers is Kassapa the Boy.[5]

. . . who are masters of logical analysis is Koṭṭhita the Great.'[6]

(*d*).

'Monks, chief among my disciples, monks who are of wide knowledge, is Ānanda.[7]

. . . of retentive memory,[8] is Ānanda.

. . . of good behaviour,[9] is Ānanda.

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[1] *Sāmanta-pasādikā* (also the title of the *Vinaya Comy.*). *Cf. Brethr.* 261, 422; *UdA.* 266, acc. to which he was younger brother of Sāriputta. He was complimented by the Master on his charming retinue: *Ap.* 62.

[2] *Cf. Brethr.* 10; *Ap.* 471, *senâsanaŋ paññāpayiŋ hāsayitvāna*; *Vin.* ii, 305. He appears to have been a skilled *major domo*, and is credited with having lighted the brethren to their quarters by his magically illuminated thumb. *Cf. Gotama the Man*, 178.

[3] *Cf. Brethr.* 14; *Ap.* 59; *UdA.* 192. Pilinda his name, Vaccha his clan. He was waited on by a former disciple, reborn as a deva.

[4] *Cf. UdA.* 77; *Ap.* 475. He was of Bīhiya and wore robes of fibrous bark (*dārucīra*). Acc. to our *Comy.* he attained arahantship just on hearing an address, without previous study: hence the title. It is curious that he is not mentioned in *Theragāthā*. Verse 101 of *Dhp.* is ascribed to him.

[5] *Cf. Brethr.* 147; *Ap.* 473. So called because he joined the Order young.

[6] *Cf. Brethr.* 6; *Ap.* 479; *S.* ii, 112. For *paṭisambhidā* see *supra*, § 13 *n*. See also refs. below on p. 118 of text.

[7] *Cf. Brethr.* 349; *Ap.* 52. The loyal disciple, cousin and constant attendant for twenty years of the Master. So called at birth: 'born to bliss.' He is said to have become Arahant after the Buddha's death and just before the First Council.

[8] *Satimant.* He could remember all the Buddha said.

[9] *Gatimant.* Acc. to Dhammapāla 'good at walking.'

. who are resolute,[1] is Ānanda.

. personal attendants, is Ānanda.

. of large followings, is Kassapa of Uruveḷā.[2]

. good at reconciling families, is Kāludāyin.[3]

. of good health, is Bakkula.[4]

. who are able to recall past existences, is Sobhita.[5]

. who know the disciplinary rules by heart, is Upāli.[6]

. who are admonishers of the nuns, is Nandaka.[7]

. who guard the doors of sense, is Nanda.[8]

. . . who are admonishers of the monks, is Kappina the Great.[9]

. . . good at contemplation of the heat-element, is Sāgata.[10]

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[1] *Dhitimant.*

[2] *Cf. Brethr.* 206; *Ap.* 481. One of three brothers of this name.

[3] *Cf. Brethr.* 248; *Ap.* 85, 500. Born on the same day as the Buddha, and his play-fellow. So called from his dark complexion. He was able to induce the Buddha to visit his father Suddhodana.

[4] Or Bākula. *Cf. Brethr.* 159. *Comy.* derives the name from *bā-kula* (two families); *bi-kin*, as Mrs. Rhys Davids turns it. Swallowed as a child by a fish (a Jonah), he was cut out and brought up by a fisherman's wife. The parents and foster-parents therefore shared him by the king's command. Living eighty years on a 'two-finger' allowance of rice he never had the slightest ailment. *Ap.* 330, *deva-bhūto manusso vā appâbādho bhavissati.*

[5] *Cf. Brethr.* 131; *Ap.* 163.

[6] *Cf. Brethr.* 168; *Ap.* 37, 91. A barber's son and follower of Anuruddha (but see *Gotama the Man*, 215). At the First Council he was chosen to recite Vinaya.

[7] Of Sāvatthī. *Cf. infra*, text 193; *Brethr.* 178; *Ap.* 499. He converted 500 women at one sermon. *Cf. Majjh.* iii, 270.

[8] Younger brother of Gotama. Ordained against his wish on the day of his marriage by the Master. Evidently a fop and strongly attached to worldly things, he is afterwards admonished at *K.S.* ii, 191. *Cf. Brethr.* 126; *Ap.* 57.

[9] *Cf. Brethr.* 254; *Ap.* 468. One of the twelve 'great disciples'; '(?) pale, thin, with a prominent nose' (*K.S.* ii, 194), he succeeded his father as rājah and renounced his realm to follow the Master. See *Sakya, or Buddhist Origins*, p. 140.

[10] *Cf. Ap.* 83, *tejo-dhātūsu kovido.* No verses of *Thag.* are assigned to him. At one time he was personal attendant of the Master. *Cf. Brethr.* 350; *UdA.* 217. For the concentration on *tejo-dhātu cf. VM.* 171, 363.

. impromptu speakers, is Rādha.[1]
. wearers of coarse robes, is Mogharājan.'[2]

(*e*) *Women disciples.*

'Monks, chief among my women disciples, who are nuns of long standing, is Great Pajāpatī the Gotamid.[3]

. . . who are nuns of great wisdom, is Khemā.[4]
. . of supernormal powers, is Uppalavaṇṇā.[5]
. proficient in the rules of discipline, is Paṭacārā.[6]
. . among Dhamma-teachers, is Dhammadinnā.[7]
. of meditative powers, is Nandā.[8]
. who strive energetically, is Soṇā.[9]
. who are clairvoyant, is Sakulā.[10]

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[1] *Cf. Brethr.* 115; *S.* iii, 79 (*K.S.* iii, 66; iv, 25); *Ap.* 484. Similar eminence is ascribed to Vangīsa above.

[2] *Cf. Brethr.* 151. Born a brāhmin, he became an ascetic and made robes of rags roughly cut, sewn and dyed. *Cf. Ap.* 87, 486.

[3] *Cf. Sisters,* 87; *A.* iv, 274, 358; *Vin.* ii, 253; *Ap.* 529. Aunt to the Buddha and his fostermother. One of the wives of Suddhodana, she was the foundress of the Order of Nuns. In the past she was one of the seven sisters, daughters of Kiki, rājah of Benares (*Kāsī*).

[4] *Cf. Sisters,* 81; *Ap.* 543. Often of royal birth in the past, she was in this life wife of the rājah Bimbisāra, famous for her beauty, and was converted by the Master, who conjured up a *māyā* of a lovely nymph, by which he showed the process of decay.

[5] *Cf. Sisters,* 111; *Ap.* 551. Her body was said to resemble in hue the matrix of a blue lotus.

[6] *Cf. Sisters,* 73; *Ap.* 557. She was *Vinaya-piṭake ciṇṇa-vasī* (adept), and had many women disciples.

[7] *Cf. Sisters,* 16; *M.* i, 299 (*Culla-vedalla-sutta*); *Ap.* 567.

[8] *Cf. Sisters,* 55; *Ap.* 572. She was called Sundarī Nandā or Janapada-kalyāṇī, 'the fairest lady in the land.' Like Khemā she was converted by the Master by a *māyā* (? the Abhirūpa-Nandā of *Ap.* 608.)

[9] *Cf. Sisters,* 61; *Ap.* 576. The Master appeared before her in *māyāvi-rūpa* and repeated *Dhp.* v, 115; whereupon she won Arahantship.

[10] *Cf. Sisters,* 60; *M.* ii, 125; *Ap.* 569. By Dhammapāla she is called Pakulā, and Bakulā in Burmese MSS. of our *Comy.*

. . . quick to win abnormal powers, is Bhaddā of the curly hair.[1]

. . . able to remember past births, is Bhaddā of the Kapilās.[2]

. . . of those who attained great supernormal powers, is Bhaddā Kaccānā.[3]

. of the wearers of coarse robes, is Gotamī the Lean.[4]

of those released by faith, is Sigāla's mother.'[5]

(*f*) *Lay-followers, men.*

'Monks, chief among my disciples, lay-followers, of those who first took refuge (in my teaching), are the merchants Tapassu and Bhalluka.[6]

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[1] *Cf. Sisters*, 63; *Ap.* 560. Having entered the sect of the Jain Niganṭhās, she had her hair torn out. It grew again in thick curls. Hence her name (*Kuṇḍala-kesā*). Dissatisfied with their lack of wisdom she left the Jains, and on attaining Arahantship entered the Order.

[2] *Cf. Sisters*, 47; *Ap.* 578 (Kāpilānī). Daughter of the brāhmin Kapila (acc. to *Apadāna*), and ordained by Mahāpajāpatī.

[3] Burmese MSS. read *Kañcanā*. *Comy.* says she was so called from her golden hue, and afterwards called Kaccānā. She was mother (Yasodharā) of Gotama's son Rāhula, but this name is not mentioned here, nor is there reference to her in *Therīgāthā* or *Apadāna* (there is one of this name at *Ap.* 684). It is noticeable that in the above list of the monks none has such a title. *Comy.* says: 'Of one Buddha four disciples only have great abnormal powers. The remainder can recall 100,000 kalpas, not beyond that: but those who have attained great abnormal powers can recall incalculable eras. Under our Teacher's rule the two Great Disciples and the elder Bakkula and Bhaddā Kaccānā, just these four, had this power' (Bakkula, however, in the list above is only credited with good health).

[4] *Cf. Sisters*, 106; *Ap.* 564: 'Of the Gotamas.' The story of her dead child and the grain of mustard seed she sought in vain from house to house is well known. *Cf. DhpA.* ii, 270; *SA.* on *S.* i, 129.

[5] Burmese MSS. *Pingala-*. Not mentioned in *Sisters*. She was just called Sigāla's mother. In *Ap.* ii, 603 she is called Singālaka- and Sigālaka-mātā.

[6] For their story *cf. JA.* i, 80; *UdA.* 54. *Comy.* spells Tapassa-Bhallika; Burmese MSS. Taphusso, Tapussa. At *A.* iv, 438, Tapussa.

. . . of alms-givers, is Sudatta, the housefather Anāthapiṇḍika.[1]

. . . of Dhamma-teachers, is Citta, the housefather of Macchikāsaṇḍa.[2]

. . . of those who gather a following by the four bases of sympathy, is Hatthaka of Āḷavī.[3]

. . . of those who give choice alms-food, is Mahānāma the Sakyan.[4]

. . . who give pleasant gifts, is Ugga, the housefather of Vesālī.[5]

. . . who wait on the Order, is Uggata the housefather.[6]

. . . of unwavering loyalty, is Sūra Ambaṭṭha.[7]

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[1] 'Feeder of the destitute.' *Cf. Vin.* ii, 6, 4; *Vin. Texts*, iii, 179; *S.* i, 211. His story is well known. He bought Jeta Grove at the price of its own surface covered with gold pieces from Prince Jeta, its owner, and presented it to the Buddha for the use of the Order. For his death and subsequent apparition *cf. M.* iii, 262; *S.* i, 55.

[2] This layman, eminent for his knowledge of Dhamma, is fully described in the *Citta-Saṅyutta*, *S.* iv (*K.S.* iv, 190 *ff.*). Text has *Macchika-*; *A.* iii, 451, *Macchikā-*.

[3] Exposed in childhood as food for a *yakkha*, whom the Master converted, he was handed by the former to the latter, who returned him. Then, delivered over to the king's messenger (*hatthato hatthaṅ gahetvā*), being thus 'handed from hand to hand,' he was given this nickname. When he grew up he entered the Paths and gathered a large following by the four *vatthū* of liberality, kind speech, a useful life and equal treatment to all alike. *Cf. SA.* on *S.* i, 213; *SnA.* 217; *infra*, text 88, 136, 278.

[4] *Cf. infra*, text 277, etc.; *S.* v, 327, 371, 375, 395, 408.

[5] So called because he was tall and his morals were lofty (*uggatā*). *Cf. K.S.* iv, 67; *A.* iii, 49 *ff.* (*Ugga-sutta*).

[6] *Comy.* calls him *Hatthigāmaka* because of his house in Elephant Town. *Cf. K.S.* iv, 67. Burmese MSS. *Uggatā*.

[7] Acc. to Burmese MSS. *Sūrabuddho* and *Sūrabandho*. The only other mention of him in the Nikāyas appears to be at *A.* iii, 451 (B. *Sūro Kammaṭho*), where the same list of laymen occurs. After hearing a sermon of the Master on the impermanence of all *skandhas* he was at first deceived by Māra, the 'Evil One,' who personated the Buddha and said: '*Some skandhas* are permanent.' His loyalty made him see through the deception.

. . . who are liked by people, is Jīvaka the Prince-fed.[1]

. . . who converse intimately, is Nakulapitar the housefather.'[2]

(g) Lay-followers, women.

'Monks, chief among my women disciples who are lay-followers, of those who first took refuge (in my teaching), is Sujātā, Senāni's daughter.[3]

. . . who minister to the Order, is Visākhā, Migāra's mother.[4]

. . . of wide knowledge, is Khujjuttarā.[5]

. . . who live in kindliness, is Sāmāvatī.[6]

. . . of meditative power, is Uttarā, Nanda's mother.[7]

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[1] Exposed at birth on a rubbish-heap at Rājagaha, he was found by the prince Abhaya, who brought him up: hence the name. In his sixteenth year he went to Takkasilā, the famous university, to study medicine, was honoured by the rājah Bimbisāra, and cured the rājah Candapajjota. He lived on Vulture's Peak and also cured the Master of a sickness. *Cf. Vin.* i, 268 *ff.*

[2] *Cf. K.S.* iii, 1; iv, 73; *A.* ii, 61; iii, 295-7. On first seeing the Master he is said to have greeted him as his son. According to the legend he had been the Buddha's father or other relative in 500 births, while Nakulamātā had been his mother, etc. The couple attained the Paths together.

(The list referred to at *A.* iii 451 contains ten other laymen—viz., Tavakaṇṇika, Pūraṇa, Isidatta, Sandhāna, Vijaya, Vajjiyamahita, Meṇḍaka, the housefathers; and Vāseṭṭha, Ariṭṭha, Sāragga, lay-followers; who realized the Deathless through unwavering loyalty to the Buddha, Dhamma and Order, and through Ariyan morality, knowledge and release.)

[3] *Cf. JA.* i, 68 *ff.*; *Sisters*, 4. She gave milk to Gotama, which gave him renewed strength in his striving for illumination.

[4] Daughter of Dhanañjaya and daughter-in-law of Migāra. Henceforth he called her 'mother.' She was one of the seven famous sisters in *Ap.* 546; *Sisters*, 16; *infra*, text 205.

[5] Nanda's mother. *Cf. Ap.* 429. She was so called because she was hump-backed (*khujjā*).

[6] *Cf. Sisters*, 32. Friend of the nun Sāmā, whom her death induced to renounce the world. Not mentioned in *Ap. Comy.* gives an example of the miraculous power of her *mettā*. *Cf. Path of Purity*, ii, 441.

[7] Not in *Ap. Cf. VvA.* 63. Neither *Comy.* makes any mention of Nanda, of which name there were several. *PvA.* 244 makes her the mother of Nandaka.

. . . who give choice alms-food, is Suppavāsā of the Koliyans.[1]

. . . who nurse the sick, is Suppiyā, the lay-follower.[2]

. . . of unwavering loyalty, is Kātiyānī.[3]

. . . who converse intimately, is Nakula's mother.[4]

. . . who believe, even from hearsay, is Kāḷī, the lay-follower of Kurara-ghara.'[5]

CHAPTER XV

§§ 1-28. *The impossible.*

'It is impossible, monks, it cannot come to pass,[6] that a person who is possessed of (right) view should regard any one phenomenon[7] as permanent. But, monks, it is quite possible for the uneducated manyfolk to do so.

It is impossible, monks, it cannot come to pass, that a person who is possessed of (right) view should regard any one phenomenon as happiness. But monks, it is quite possible for the uneducated manyfolk to do so.

It is impossible, monks, it cannot come to pass, that a person who is possessed of (right) view should regard any one thing[8] as the self. But, monks, it is quite possible for the uneducated manyfolk to do so.

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[1] Not in *Ap.* At *Ud.* ii, 8; *UdA.* 126, 156, she was pregnant for seven years and by her faith relieved by the Master, in return for which she gave seven meals to the Order. Our *Comy.* says nothing of this, but that her son was the thera Sīvalī. *Cf. A.* iii, 42.

[2] Not in *Ap. Cf. UdA.* 127; *DA.* 1, 258; *SnA.* 352. She fed a sick monk, who was craving for a meal of meat, with flesh from her own thigh, fell ill herself, and on a message from the Master rose up cured.

[3] Not in *Ap.*

[4] Not in *Ap.* Wife of Nakulapitar (*supra*).

[5] A close friend of Kātiyānī (*supra*). While awaiting her confinement, she overheard the two yakkhas Sātāgiri and Hemavata (*cf. UdA.* 64) praising the Triple Gem, and was there and then established in the fruits of Stream-winning.

[At this point ends the first volume of the *Commentary* (Pāli Text S. ed.).]

[6] *Aṭṭhānaŋ anavakāso=hetu-paccaya*-denial. *Comy. M.* iii, 64 *f.*; *Vbh.* 335.

[7] *Saṅkhārā*, the four elemental compounds.

[8] *Dhammaŋ.*

It is impossible . . . for a person possessed of (right) view to slay his mother . . . to slay his father . . . to slay an Arahant . . . with evil intent to draw the blood of a Tathāgata . . . to cause schism in the Order . . . to proclaim some other teacher. But it is quite possible for the uneducated manyfolk to do so.

It is impossible, monks, it cannot come to pass, that in one world-system at one and the same time[1] there should arise two Arahants[2] who are Fully Enlightened Ones. But, monks, it is quite possible for a single Arahant, a Fully Enlightened One, to arise.

It is impossible, monks, it cannot come to pass, that in one world-system at one and the same time there should arise two universal monarchs. But, monks, it is quite possible for one to do so.

It is impossible, monks, it cannot come to pass, that a woman should be an Arahant who is a Fully Enlightened One. But, monks, it is quite possible for a man to be one. . . . So likewise with regard to an universal monarch.

That a woman should become a Sakka, a Māra, a Brahmā, is a thing impossible. But a man may be.

It is impossible, monks, it cannot come to pass, that the fruit of a deed ill done by body . . . that the fruit of a deed ill done by speech . . . by thought should be pleasant, dear, delightful. But that it should be quite otherwise is possible indeed.

It is impossible, monks, it cannot come to pass, that the fruit of a deed well done by body . . . speech . . . thought should have a result that is unpleasant, hateful, distasteful. But that it should be otherwise is quite possible.

It is impossible, monks, it cannot come to pass, that one addicted to ill deeds of body, speech and thought should, consequent on that, as a result of that, when body breaks up, after death be reborn in the Happy Lot, in the Heaven World. But that it should be otherwise may well be.

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[1] *Apubbam acarimaṃ.*

[2] In this connexion 'arahant' is not in the usual sense of an ordinary person who has completed the four transcendental paths.

It is impossible, monks, it cannot come to pass, that one addicted to good deeds of body, speech, thought should consequent on that, as a result of that, when body breaks up, after death be reborn in the Waste, and the Way of Woe, in the Downfall, in Purgatory. But the opposite may well be.'

CHAPTER XVI

§§ 1-10. *The one thing.*

'Monks, there is one thing which, if practised and made much of, conduces to downright revulsion and disgust, to ending, tranquillity, full comprehension, to perfect enlightenment, to Nibbāna. What is that one thing? It is calling to mind[1] the Buddha.

(*The same for*) . . . Dhamma . . . the Order . . . the moralities . . . giving up . . . the devas . . . in-breathing and out-breathing . . . death . . . the bodily constituents . . . tranquillity. This one thing conduces to Nibbāna.'

CHAPTER XVII

§§ 1-10. *The seed.*

'Monks, I know not of any other single thing so apt to cause the arising of evil states not yet arisen, or, if arisen, to cause their more-becoming and increase, as perverted view.

Monks, in one of perverted view evil states not yet arisen do arise, and, if arisen, are apt to grow and grow.

(*The opposite for*) . . . right view.

Monks, I know not of any other single thing so apt to cause the non-arising of good states not yet arisen, or, if arisen, to cause their waning, as perverted view.

Monks, in one of perverted view good states not yet arisen arise not, or, if arisen, waste away.

(*The opposite for*) . . . right view.

Monks, I know not of any other single thing so apt to cause

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[1] *Anussati*. *Cf. Buddh. Psych.* 90.

the arising of perverted view, if not yet arisen, or the increase of perverted view, if already arisen, as unsystematic attention.

In him who gives not systematic attention perverted view, if not arisen, does arise, or, if already arisen, does increase.

(*The opposite for*) . . . right view.

Monks, I know not of any other single thing so apt, when body breaks up after death, to cause the rebirth of beings in the Waste, the Way of Woe, the Downfall, in Purgatory, as perverted view.

Possessed of perverted view, monks, beings are reborn . in Purgatory.

Monks, I know not of any other single thing so apt, when body breaks up after death, to cause the rebirth of beings in the Happy Lot, in the Heaven World as right view.

Possessed of right view, monks, beings are reborn . . . in the Heaven World.

Monks, in a man of perverted view all deeds whatsoever of body done according to that view, all deeds whatsoever of speech . . . of thought . . . all intentions,[1] aspirations and resolves, all activities whatsoever,—all such things conduce to the unpleasant, the distasteful, the repulsive, the unprofitable, in short, to Ill. What is the cause of that? Monks, it is perverted view.

Suppose, monks, a nimb-seed[2] or a seed of creeper[3] or cucumber[4] be planted in moist soil. Whatsoever essence it derives from earth or water, all that conduces to its bitterness, its acridity, its unpleasantness. What is the cause of that? The ill nature of the seed. Just so, monks, in a man of perverted view, all deeds whatsoever . . . conduce to Ill. What is the cause of that? Monks, it is perverted view.

Monks, in a man of right view all deeds whatsoever of body done according to that view, all deeds whatsoever of speech . . . thought . . . all intentions, aspirations and resolves, all

[1] *Cetanā.*

[2] *Nimba* is (acc. to Pāli Dict.) *Azadirachta Indica*, a tree of hard wood and bitter leaf. For the figure see *A.* v, 212.

[3] *Kosâtakī.* A sort of creeper.

[4] *Tittaka-lābu.* Bitter pumpkin.

activities whatsoever, all such things conduce to the pleasant, the dear and delightful, the profitable, in short, to happiness. What is the cause of that? Monks, it is his happy[1] view.

Suppose, monks, a seed of sugar-cane or paddy or grape[2] be planted in moist soil. Whatsoever essence it derives from earth or water, all that conduces to its sweetness, pleasantness and delicious flavour. What is the cause of that? The happy nature of the seed. Just so, monks, in a man of right view all deeds whatsoever . . . conduce to happiness. What is the cause of that? It is his happy view.'

Chapter XVIII

§§ 1-17. *Makkhali.*

'Monks, one person born into the world is born to the loss of many folk, to the discomfort of many folk, to the loss, discomfort and sorrow of devas and mankind. What person? One who has perverted view. He of distorted view leads many folk astray from righteousness and plants them in unrighteousness. This is the one.

Monks, one person born into the world is born for the profit of many folk, for the happiness of many folk, for the profit, comfort and happiness of devas and mankind. What person? One who has right view. He of correct view leads many folk from unrighteousness and plants them in righteousness. This is the one.

Monks, I know not of any other single thing so greatly to be blamed as perverted view. Perverted views, monks, at their worst[3] are greatly to be blamed.

Monks, I know not of any other single person fraught with such loss to many folk, such discomfort to many folk, with such loss, discomfort and sorrow to devas and mankind, as Makkhali,[4] that infatuated man.

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[1] *Bhaddakā* (text *bhaddikā*) as opposed to *pāpa* is 'lucky.'

[2] *Muddikā*.

[3] *Paramāni*.

[4] Makkhali Gosāla (of the cow-pen). One of the six well-known 'heretics.' *Cf. Dialog.* i, 71; *K.S.* i, 90; iii, 61 *n.* He was *ahetu-vādin*, non-causationist.

Just as, monks, at a river-mouth one sets a fish-trap,[1] to the discomfort, suffering, distress and destruction of many fish: even so Makkhali, that infatuated man, was born into the world, methinks, to be a man-trap, for the discomfort, suffering, distress and destruction of many beings.

Monks, both he who urges adherence[2] to a doctrine and discipline that are wrongly expounded, and he whom he thus urges, and he who, thus urged, walks accordantly therein,—all alike beget much demerit. What is the cause of that? It is the wrong exposition of doctrine.

Monks, both he who urges adherence to a doctrine and discipline rightly expounded, and he whom he thus urges, and he who, thus urged, walks accordantly therein,—all alike beget much merit. What is the cause of that? It is the right exposition of doctrine.

Monks, when doctrine and discipline are wrongly expounded, the measure[3] of a gift is to be known by the giver, not by the receiver.[4] What is the cause of that? The wrong exposition of doctrine.

Monks, when doctrine and discipline are rightly expounded, the measure of a gift is to be known by the receiver, not by the giver.

Monks, when doctrine and discipline are wrongly expounded, he who strives energetically lives a miserable life.[5] Why so? Because of wrong exposition of doctrine.

Monks, when doctrine and discipline are rightly expounded, it is the sluggard who lives a miserable life. Why so? Because of the right exposition of doctrine.

Monks, when doctrine and discipline are wrongly expounded

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[1] *Khipaŋ=kuminaŋ. Comy.* It was probably a sort of wicker eel-pot.

[2] *Samādapeti.*

[3] *Mattā=pamāṇa.*

[4] Acc. to *Comy.* in perverted systems of teaching the giver should know how much he has to give. But in this true Dhamma the almsman must be contented if he gets little, and if he gets in excess he must use only what is necessary. *Cf. K.S.* ii, 135.

[5] This refers to the self-torture of *hatha-yogis*, such as Gotama himself underwent in the early days.

it is the sluggard who lives happily. Why so? Because of the wrong exposition of doctrine.

Monks, when doctrine and discipline are rightly expounded, he who strives energetically lives happily. Why so? Because of the right exposition of doctrine.

Monks, just as even a trifling bit of dung has an ill smell, so likewise do I not favour becoming even for a trifling time, not even for the lasting of a finger-snap.

Just as even a mere drop of urine . . . of spittle . . . of pus . . . of blood has an ill smell, so do I not favour becoming even for a trifling time, not even for the lasting of a finger-snap.'

Chapter XIX (*a*)

§§ 1, 2. *Trifling.*

'Even as, monks, in this Rose-apple Land[1] trifling in number are the pleasant parks, the pleasant groves, the pleasant grounds and lakes, while more numerous are the steep precipitous places, unfordable rivers, dense thickets of stakes and thorns, and inaccessible mountains,—just so few in number are those beings that are born on land: more numerous are the beings that are born in water.

Just so few in number are the beings that are reborn among men: more numerous are the beings that are born among others than men.[2]

Just so few in number are those beings that are reborn in the middle districts: more numerous are those reborn in the outlying districts, among the undiscerning barbarians.[3]

Just so few in number are those beings that are wise, quick-witted,[4] not deaf or dumb, competent to judge the meaning of what is spoken well or ill: more numerous are those beings

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1 *Jambudīpa.* One of the four 'great islands,' of which the southernmost includes India.

2 *Comy.* 'in the four ways of woe.'

3 'The non-Ariyans, such as Tamils, etc.' *Comy.* *Cf.* *S.* v, 466 (*K.S.* v, 391 *n.*); *DA*, i, 177.

4 *Ajaḷā.*

that are foolish, slow-witted, deaf or dumb,[1] incompetent to judge the meaning of what is spoken well or ill.

Just so few in number are those beings that are possessed of the Ariyan eye[2] of wisdom: more numerous are those sunk in ignorance and bewilderment.

Just so few in number are those beings that get the chance of seeing a Tathāgata: more numerous are they that do not.

Just so few in number are those beings that welcome, when they hear it, the Dhamma-Discipline set forth by a Tathāgata: more numerous are they that do not.

Just so few in number are those beings that, on hearing Dhamma, learn it by heart: more numerous are they that do not.

Just so few in number are those beings that examine the meaning of the doctrines they have learned by heart . . . that, understanding the meaning and understanding the doctrine, live in accordance therewith[3] . . . that are stirred by stirring topics[4] . . . that, being stirred, strive systematically . . . that, making resolution their object, win concentration, win one-pointedness of mind . . . that gain the best of food and condiments: more numerous are they that do not, but just exist on gathered scraps and food collected in a bowl.

Just so few in number are those beings that are winners of the essence of the meaning, the essence of Dhamma, the essence of release:[5] more numerous are those that do not.

Wherefore I say unto you, monks, thus must ye train yourselves: We will become winners of the essence of the meaning, of the essence of Dhamma, of the essence of release. That is how ye must train yourselves.'

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[1] *Eḷa-mūgā. Comy.* however takes this word to mean 'with saliva trickling from the mouth,' as at *JA.* iii, 347 (*eḷa mukhato na galati*).

[2] The path, with insight. *Comy.*

[3] *Anuloma-paṭipadaŋ pūrenti. Comy.*

[4] *Saŋvejanīyesu ṭhānesu.*

[5] The four fruits of recluseship; the four paths; the deathless Nibbāna. *Comy.*

(*b*).

'Just as, monks, in this Rose-apple Land trifling in number are the pleasant parks, the pleasant groves, the pleasant grounds and lakes, while more numerous are the steep, precipitous places, unfordable rivers, dense thickets of stakes and thorns, and inaccessible mountains,—just so few in number are those beings who, deceasing as men, are reborn among men. More numerous are those beings who, deceasing as men, are reborn in Purgatory, who are reborn in the wombs of animals, who are reborn in the Realm of Ghosts.[1]

Just so few in number are those beings who, deceasing as men, are reborn among the devas . . . who, deceasing as devas, are reborn among the devas . . . who, deceasing as devas, are reborn among men: more numerous are those beings who, deceasing as devas, are reborn in Purgatory . . .

Just so few are those beings who, deceasing from Purgatory, are reborn among men: more numerous are they who, deceasing from Purgatory, are reborn in Purgatory . . .

Just so few are they who, deceasing from Purgatory, are reborn among the devas: more numerous are they who, deceasing from Purgatory, are reborn in Purgatory . . .

Just so few are they who, deceasing from the wombs of animals, are reborn among men: more numerous are they who, deceasing from the womb of animals, are reborn in Purgatory . . .

Just so few are they who, deceasing from the wombs of animals, are reborn among the devas: more numerous are they who . . . are reborn in Purgatory . . .

Just so few are those beings who, deceasing from the Realm of Ghosts, are reborn among men: more numerous are they . . . who are reborn in Purgatory . . .

Just so few in number, monks, are those beings who, deceasing from the Realm of Ghosts, are reborn among the devas:

[1] *Cf.* S. v, 466; *K.S.* v, 391; *Buddh. Psych.* 151.

more numerous are those beings who, deceasing from the Realm of Ghosts, are reborn in the wombs of animals, are reborn in the Realm of Ghosts.'[1]

CHAPTER XX

§§ 1-192. *On Musing* (*a*).

'Of a truth,[2] monks, these are to be reckoned among gains:—Forest-dwelling, living on alms, wearing rag-robes, wearing three robes only, talking of Dhamma, mastery of the Discipline, wide knowledge, the rank of an elder,[3] the blessing of true deportment, the blessing of a following,[4] the blessing of a large following, as a man of good family,[5] a fair complexion, pleasant speech, to be content with little, and freedom from sickness.

Monks, if even for the lasting of a finger-snap a monk should practise the first musing, such an one may be called a monk. Not empty of result is his musing;[6] he abides doing the Master's bidding; he is one who takes advice, and he eats the country's alms-food to some purpose. What could I not say of one who makes much of the first musing?

Monks, if even for the lasting of a finger-snap a monk should practise the second . . . third . . . fourth musing . . . goodwill which is the heart's release . . . compassion which is the heart's release . . . selfless love[7] which is the heart's release

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[1] It is difficult to think the Buddha responsible for all these 'combinations and permutations.'

[2] *Addhaŋ* (generally *addhā*)=*ekaŋsâdhivacanaŋ*=*addhā idaŋ lābhānaŋ ekaŋso, esa lābhānaŋ*. *Comy.*

[3] *Thāvareyyaŋ*. G. following *Comy.* (*cira-pabbajitattāya thāvara-ppatta-bhāvo*) takes it as 'seniority.'

[4] *Comy.* takes it as *suci-parivāra* (a fine following).

[5] *Kolaputti*=*kula-putta-bhāvo*. *Comy.* Pāli Dict. quotes *Nid.* i, 80, where this is reckoned one of the ten qualifications of personal superiority.

[6] *Cf.* I, 6 (text, p. 10) *aritta-jjhāno*. I have abandoned the word 'trance.'

[7] These three aspects of *mettā, karuṇā, muditā* (active, preventive and disinterested love), with the fourth quality, are meditated on in the *brahma-vihāras* (best way of life) and break up the hardness of the heart.

. . . equanimity which is the heart's release,—such may be called a monk . . . (*as above*).

. . . If he dwell in body contemplating body,[1] ardent, mindful, composed, restraining the dejection in the world which arises from coveting . . . if he dwell in feelings contemplating feelings . . . in mind contemplating mind . . . in mind-states contemplating mind-states . . . restraining the dejection in the world that arises from coveting . . .

. . . If he generates desire,[2] makes an effort, begins to strive, applies and strains his mind to prevent the arising of evil, unprofitable states not yet arisen . . . If, as to evil, unprofitable states that have arisen, he generates desire, makes an effort . . . to destroy them . . .

. . . If, as to profitable states not yet arisen, he generates desire, makes an effort . . . for their arising . . .

. . . If, as to profitable states that have arisen, he generates desire, makes an effort, begins to strive, applies and strains his mind for their continuance, for their ordering, for their betterment, increase, culture and fulfilment . . .

. . . If he cultivate the basis of psychic power[3] of which the features are desire, together with the co-factors of concentration and struggle . . .

. . . If he cultivate the basis of psychic power of which the features are energy, together with the co-factors of concentration and struggle . . .

. . . If he cultivate the basis of psychic power of which the features are thought, together with the co-factors of concentration and struggle . . .

. . . If he cultivate the basis of psychic power of which the features are investigation, together with the co-factors of concentration and struggle . . .

. . . If he cultivate the faculties of faith[4] . . . energy . . . mindfulness . . . concentration . . . insight, and the powers (*of the same name*) . . .

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[1] The following processes are described in the Way-section, *S.* v, 9 *ff*.

[2] The Four Best Efforts (*padhānā*).

[3] The Bases of Psychic Power (*iddhipādā*). *Cf. S.* v, 263 *ff*.

[4] On these Faculties and the Powers see *S.* v, 197 *ff*.

. . . If he cultivate the limb of wisdom that is mindfulness[1] . . . investigation of Dhamma . . . energy . . . zest . . . tranquillity . . . concentration . . . the limb of wisdom that is equanimity . . .

. . . If he cultivate right view[2] . . . right aim . . . right speech . . . right action . . . right living . . . right effort . . . right mindfulness . . . right concentration . . .

. . . If,[3] (to attain the form-world, he cultivates the path thereto and) conscious[4] of material quality in his own person, he sees objects external to himself to be limited and fair or foul, and, having mastered them with the thought: I know: I see, is thus conscious (of knowing and seeing, and so enters the musings) . . .

. . . If, conscious of material quality in his own person, he sees objects external to himself to be boundless[5] and fair or foul, and, having mastered them with the thought: I know: I see, is thus conscious (of knowing and seeing, and so enters the musings) . . .

. . . If, unconscious of material quality in his own person, he sees objects external to himself to be limited and fair or foul, and, having mastered them with the thought: I know: I see, is thus conscious (of knowing and seeing, and so enters the musings) . . .

. . . If, unconscious of material quality in his own person, he sees objects external to himself to be boundless and fair or

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[1] For these Seven Limbs of Wisdom see *S.* v, 63 *ff.* (*Bojjhangā*).

[2] For the Eightfold Way see *S.* v, 1 *ff.* The editors of this sutta seem to have been determined to insert all that has been said on the subject.

[3] This section is to be found at *Dhammasangaṇi*, § 223; *Pṭs.* ii, 38 *ff.*, for the former of which see Mrs. Rhys Davids's trans. in *Buddh. Psych. Ethics*, p. 61 *ff.*, and its Commentary (*Atthasāḷinī*, 188) trans. in *Expositor*, 252 *ff.* They are the Eight Stations of Mastery (*Abhibhâyatana*= *abhibhū* + *āyatana*, as here in our text). They are referred to at *K.S.* iv, 45, where six are mentioned. To elucidate the difficulties of the compressed sentences I have translated and bracketed the parts omitted.

[4] In our text and *Comy.* the first two sections have *rūpasaññī*, whereas the other works quoted have *arūpasaññī* in all eight sections.

[5] *Dhs.*, § 225.

foul, and, having mastered them with the thought: I know: I see, is thus conscious (of knowing and seeing, and so enters the musings) . . .

. . . If, unconscious of material quality in his own person, he sees objects external to himself to be blue-green,[1] blue-green in colour, blue-green to look at (as a whole), blue-green as a shimmering (mass), and, having mastered them with the thought . . .

. . . If, unconscious of material quality in his own person, he sees objects external to himself (*repeating the above*) to be yellow . . . red . . . white . . . and, having mastered them with the thought: I know: I see, is thus conscious (of knowing and seeing, and so enters the musings) . . .

. . . If, (that he may attain to the form-world, he cultivates the path thereto and) having material qualities, he beholds material forms[2] . . . (and so abides in the first musing) . . .

. . . If, unconscious of material quality in his own person, he sees objects external to himself (*as in previous sections*) . . .

. . . If . . . with the thought: How fair![3] he gains release . . .

. . . If . . . passing utterly beyond[4] consciousness of material qualities, by the destruction of consciousness of reaction, by disregarding consciousness of diversity, thinking: Infinite is space, he attains and abides in the sphere of infinite space . . .

. . . If . . . passing utterly beyond the sphere of infinite space, thinking: Infinite is consciousness, he attains and abides in the sphere of infinite consciousness . . .

. . . If . . . passing utterly beyond the sphere of infinite consciousness, thinking: There is nothing at all, he attains and abides in the sphere of nothingness . . .

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[1] *Nīla*. *Cf. Manual of a Mystic*, 9 *n*. 7; *Buddh. Psych. Eth*. 62 *n*. (where Mrs. Rhys Davids has 'blue-black'). But it is Kipling's 'nameless blue,' now blue, now green, as water, a paddy-field, etc. *Cf. Expos*. i, 254.

[2] This section deals with the Deliverances. *Rūpī rūpāni passati*. *Buddh. Psych*. 64; *cf. Pts*. ii, 39; *Asl*. 191; *Expos*. 255.

[3] *Subhan ti adhimutto*. 'By the culture of *mettā*' (*Asl*.).

[4] *Cf. S*. v, 318; *K.S*. v, 282.

. . . If . . . passing utterly beyond the sphere of nothingness, thinking: There is neither consciousness nor unconsciousness, he attains and abides in the sphere where consciousness and unconsciousness are not . . .

. . . If . . . passing utterly beyond the sphere of neither-consciousness-nor-unconsciousness, he attains and abides in the sphere where both consciousness and sensation cease . . .

(§ 63) . . . If he practise the earth-device . . . the water-device . . . the fire- . . . air- . . . blue-green- . . . yellow- . . . red- . . . white- . . . space- . . . the intellection-device[1] . . .

(§ 73) . . . If he practise consciousness of the foul . . . death . . . repulsiveness of food . . . non-delight in all the world . . . of impermanence . . . of the Ill in impermanence . . . of the non-existence of the self in impermanence . . . of abandoning . . . revulsion . . . of ending . . . of impermanence . . . the not-self . . . of death . . . of repulsiveness in food . . . non-delight in all the world . . . of the skeleton[2] . . . the worm-eaten corpse . . . the discoloured corpse . . . the dismembered corpse . . . of the bloated corpse[3] . . .

(§ 93) . . . If he practise recollection of the Buddha . . . Dhamma . . . the Order . . . morality . . . self-surrender . . . the devas . . . in-breathing and out-breathing . . . death . . . recollection of the body and tranquillity . . .

(§ 103) . . . If he practise the faculty of faith together with the first musing . . . the faculty of energy . . . mindfulness . . . concentration . . . insight . . . the power of faith . . . energy . . . mindfulness . . . concentration and of insight . . .

(§ 113) . . . If he practise (*the above*) in connexion with the second musing . . . in connexion with the third and fourth musings . . . in connexion with goodwill . . . compassion . . . selfless love . . . equanimity . . .

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[1] *Viññāṇa-Kasiṇa*, but *cf. VM.* 176.

[2] *Cf. S.* v, 129 (*K.S.* v, 110).

[3] These 'foul things' (*asubhā*) are generally ten in number. *Cf. Buddh. Psych. Eth.* 69.

(§ 183) . . . If he practise the faculty of faith . . energy (and the rest) . . . and the power of insight . . .

One who (does all these things but for the lasting of a finger-snap) is to be called a monk. He is one whose musing is not fruitless. He abides doing the Master's bidding. He takes advice and eats the country's alms-food to some purpose. What could I not say of those who make much of (all) these things?'

Chapter XXI

§§ 1-70. *On Musing*[1] (*b*).

'Even as one, monks, who embraces with his mind's eye[2] the mighty ocean includes therewith all the rivulets whatsoever that run into the ocean; just so, monks, by whomsoever mindfulness relating to body is practised, made much of and plunged into,—in him exist all good states whatsoever that have part in wisdom.[3]

Monks, one thing, if practised and made much of, conduces to great thrill, great profit, great security after the toil,[4] to mindfulness and self-possession, to the winning of knowledge and insight, to pleasant living in this very life, to the realization of the fruit of release by knowledge. What is that one thing? It is mindfulness centred on body. Monks, this one thing, if practised . . . conduces to (*the above and*) release by knowledge.

Monks, if one thing be practised and made much of, body is calmed, mind is calmed, discursive thought comes to rest: nay, all good states that have part in wisdom reach fulness

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[1] In MSS. and *Comy.* this forms part of Chap. XX.

[2] *Cetasā phuto* (from *pharati*), lit. 'is pervaded by mind,' clairvoyantly acc. to *Comy.*

[3] *Cf. A.* iii, 334. There are six—viz., Consciousness of impermanence, of the Ill therein, of the non-self in Ill, of abandoning, revulsion, cessation. *Cf. Buddh. Psych. Eth.* 338 *n.* (*Vijjābhāgiyā* is like *pakkhiyā* with *bodhi-*).

[4] *Yoga-khema. Cf. K.S.* ii, 132: iv, 51. *Comy.* calls it 'the fruits of the life of a recluse.'

of culture. What one thing? It is mindfulness centred on body. Monks, if this one thing be cultivated . . .

Monks, if one thing be practised . . . ill states not arisen arise not, and ill states already arisen are abandoned . . .

. . . Good states not yet arisen arise, and good states already arisen are likely to reach more-becoming and fulfilment . . .

. . . Ignorance is abandoned, knowledge arises, the conceit of "I"[1] is abandoned, the lurking tendencies[2] come to be rooted up, the fetters are abandoned.

(§ 22) One thing . . . conduces to the opening up of insight, to utter passing away without attachment.

Monks, if one thing be practised . . . there is penetration of divers elements, there is discriminating knowledge[3] of countless elements . . .

Monks, one thing, if practised and made much of, conduces to the realization of the fruits of stream-winning, of once-returning, of non-returning, of arahantship. What is that one thing? It is mindfulness centred on body . . .

(§ 31) Monks, one thing, if practised and made much of, conduces to winning[4] insight, to the growth of insight, to the full growth of insight: to comprehensive insight, to insight that is great, far-spread, abundant, profound, unparalleled,[5] subtle:[6] of abounding insight, swift, buoyant,[7] bright, instant, sharp and fastidious insight. What is that one thing? It is mindfulness centred on body . . .

(§ 47) Monks, they partake not[8] of the Deathless who partake not of mindfulness centred on body. They who partake

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[1] *Asmi-māna.*

[2] *Anusayā.* Of varying number, but in *A.* iv, seven (as *Comy.* here notes). *Cf. K.S.* iv, 13.

[3] *Paṭisambhidā.*

[4] These qualities are applied in full to Sāriputta, *K.S.* i, 87, 88 *n.*; *Cf. Pṭs.* ii, 189 *ff.*; *K.S.* v, 351.

[5] *Asāmanta.* B. MSS. have *asampatta. Comy.* does not notice it, but *Pṭs.* ii, 189 has *assāmanta* (? for *appamatta*; MSS. *asamatta*).

[6] *Bhūri, cf. K.S.* iv, 121.

[7] *Lahu.*

[8] *Amataŋ paribhuñjanti. Cf. Pts. of Contr.* 107.

of mindfulness centred on body do indeed partake of the Deathless. The Deathless is not shared by those who share not mindfulness centred on body.

Monks, the Deathless wanes in those who partake not of mindfulness. . . . The Deathless waxes in those who partake thereof.

The Deathless is established in those in whom mindfulness . . .

Monks, they have neglected the Deathless who have neglected mindfulness centred on body: not so in those who have not neglected mindfulness . . .

(§ 57) Monks, the Deathless has been abandoned . . . not pursued . . . not cultivated . . . not made much of . . . not comprehended . . . not thoroughly understood . . . not realized . . .

Monks, the Deathless has been realized by those who have realized mindfulness centred on body.'

Here ends the Thousand-sutta of the Section of Ones.

PART II

THE BOOK OF THE TWOS

Chapter I

§§ 1-10. *Punishments.*[1]

(§ 1) Thus have I heard: Once the Exalted One was staying near Sāvatthī at Jeta Grove, in Anāthapiṇḍika's Park. Then the Exalted One addressed the monks, saying: 'Monks.'

'Lord,' replied those monks to the Exalted One. The Exalted One said this:

'Monks, there are these two faults.[2] What two? That which has its result in this very life, and that which has its result in some future life.

Now, monks, what is a fault that has its result in this very life?

In this connexion, monks, one sees rulers seize a robber, a miscreant, and subjecting him to divers forms of punishment:[3] flogging him with whips, with canes, with cudgels:[4] cutting off his hand, his foot, hand and foot, his ear, nose, ear and nose: torturing him with the "gruel-pot,"[5] with the "chank-shave,"[6] torturing him with "Rāhu's mouth,"[7] with the "fire-

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[1] *Kamma-kāraṇa.*

[2] *Vajjāni*, def. at *Pṭs.* i, 122.

[3] These punishments may be read in full at *M.* 1, 87 (*Further Dialogues* i, 61; *A.* ii, 122; *Mil. Pañh.* trans. i, 276).

[4] *Aḍḍha-daṇḍaka* (short sticks). Acc. to *Comy.* 'clubs; or, to produce more effective blows, a stick of four hands (? a cubit) is split in two by (?) cross-pieces.' It is evidently a birch-rod.

[5] *Bilanga-thālikaŋ.* Acc. to *Comy.* they took off the top of the skull and, taking a red-hot iron ball with pincers, dropped it in so that the brains boiled over.

[6] *Sankha-mundikaŋ.* 'Sand-papering' the scalp with gravel till it was as smooth as a sea-shell.

[7] *Rāhu-mukhaŋ.* Rāhu, the Asura, was supposed to swallow the moon and cause its eclipse. They opened the culprit's mouth with a skewer and inserted oil and a wick and lit it.

garland,"[1] with the "flaming hand,"[2] with the "hay-twist,"[3] the "bark-dress,"[4] "the antelope":[5] with "flesh-hooking,"[6] with the "disc-slice,"[7] with the "pickling process,"[8] with "circling the pin,"[9] with the "straw mattress."[10]

Then they spray him with boiling oil, give him as food to dogs, spit him alive on a stake or chop his head off.

The observer (of all this) thinks thus: If I were to do such deeds as those for which the rulers seize a robber, a miscreant, and so treat him . . . they would surely treat me in like manner.

Thus scared at the thought of a fault (which has its result) in this very life, he goes not about plundering others' property.

This, monks, is called "a fault with immediate retribution."

And what is a fault with future retribution?

In this connexion someone may thus reflect: Evil in the future life is the fruit of bodily offence. Evil is the fruit of offence by word, by thought, in the future life. If I offend in deed, in word, in thought, should not I, when body breaks up, after death be reborn in the Waste, the Way of Woe, the Downfall, in Purgatory?

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[1] *Joti-mālikaŋ*. The body was smeared with oil and set alight.

[2] *Hattha-pajjotikaŋ*. The hand was made into a torch with oil-rags and set alight.

[3] *Eraka-vattikaŋ*. The skin was flayed from the neck downwards, twisted below the ankles into a band by which he was hung up.

[4] *Cīraka-vāsikaŋ*. The skin was cut into strips and tied up into a sort of garment.

[5] *Eneyyakaŋ*. The victim was trussed up and spitted to the ground with an iron pin and roasted alive.

[6] *Balisa-maŋsikaŋ*. He was flayed with double fish-hooks.

[7] *Kahāpaṇakaŋ*. Little discs of flesh of the size of a copper coin were cut off him.

[8] *Khārâpatacchikaŋ*. The body was beaten all over with cudgels, and the wounds rubbed with caustic solution by combs. It is not clear what *apatacchika* means. I suggest *khāra-āpa-tacchika* ('caustic-water-planing').

[9] *Paligha-parivattikaŋ*. The body was pinned to the ground through the ears and twirled round by the feet.

[10] *Palāla-pīṭhakaŋ*. The body was beaten till every bone was broken and it became as limp as a mattress.

Thus scared at the thought of a fault to be atoned for in a future life, he abandons immorality in deeds of body and practises morality in deeds of body: abandons immorality in the practice of speech and thought, and cultivates morality therein and conducts himself[1] with utter purity.

This, monks, is called "a fault with future retribution." These are the two faults. Wherefore, monks, I say unto you: Thus must ye train yourselves:—"We will fear faults with immediate, we will fear faults with future retribution. We will shun[2] faults, we will see danger in faults." Of one who does so, monks, it may be expected that he will be released from all faults.

Monks, these two struggles are hard to undergo in the world. What two?

The struggle of householders who live at home to provide clothing, food, lodging, medicines for the sick, and provision of necessaries: and the struggle of those who have gone forth from home to the homeless, to renounce all substrates of rebirth. These are the two struggles . . .

Of these two, monks, the latter is the more important. Wherefore I say unto you: Thus must ye train yourselves:—"We will undertake the struggle to renounce all substrates of rebirth." That is how ye must train yourselves, monks.

Monks, there are these two things that sear[3] (the conscience). What two?

Herein a certain one has done an immoral act of body: he has done immoral acts in speech and thought, has omitted moral acts in speech and thought. He is seared (with remorse) at the thought: I have done wrong in body, speech and thought. I have left undone the good deed in body, speech and thought. And he burns at the thought of it. These, monks, are the two things that sear (the conscience).

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[1] *Attānaŋ pariharati.*

[2] *Vajja-bhīruno* (=*bhīrukā*. *Comy.*).

[3] *Tapanīyā.* *It.* 24, 25. *Cf. Buddhism*, 202; *Expos.* ii, 498; *UdA.* 269; *Dhp. v.* 17.

Monks, there are these two things that sear not (the conscience). What two?

Herein a certain one has done moral acts of body, speech and thought: has left undone immoral acts . . . His conscience is not seared when he thinks: I have done moral deeds . . . It is not seared when he thinks: I have left undone immoral deeds of body, speech and thought. These are the two things that sear not (the conscience).

Two things, monks, I have realized: To be discontented in good states and not to shrink back from the struggle.[1] Without shrinking back, monks, I struggle on thus: "Gladly[2] would I have my skin and sinews and bones wither and my body's flesh and blood dry up, if only I may hold out until I win what may be won by human strength, by human energy, by human striving." By my earnest endeavour, monks, I won enlightenment, I won the unrivalled freedom from the bond.[3]

And ye too, monks,—do not ye decline the contest, but struggle on, saying to yourselves: "Gladly would I have my skin and sinews and bones wither and my body's flesh and blood dry up, if only I may hold out until I win what may be won by human strength, by human energy, by human striving"; then ye too, monks, in no long time shall win that goal for which the clansmen rightly leave home for the homeless life, even that unrivalled goal of righteous living, realizing it for yourselves even in this very life; and having reached it ye shall abide therein.

Wherefore I say unto you, monks: Thus must ye train yourselves: "We will not decline the contest, but will struggle

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[1] For this formula *cf.* *M.* i, 481; *K.S.* ii, 24; *Compend.* 179. At *Buddh. Psych. Ethics*, 358, 'The phrase "And the not shrinking back in the struggle" means the thorough and persevering and unresting performance, the absence of stagnation, the unfaltering volition, the unflinching endurance, the assiduous pursuit, exercise and repetition which attend the cultivation of good states.'

[2] *Kāmaŋ* (used adverbially)=*libenter*.

[3] *Yoga-khema*.

on, with this thought: Let skin and sinews and bones wither . . . That is how ye must train yourselves, monks.

(§ 6) Monks, there are these two things. What two?

Looking with satisfaction[1] on things which are as fetters that bind (to rebirth), and looking with disgust thereon.

Monks, he who dwells looking with satisfaction on things that bind like fetters abandons not lust, abandons not hatred, abandons not illusion. He who abandons not these is not released from rebirth, from old age and decay, from death, sorrow and grief, from woe, lamentation and despair. He is not released from Ill, I declare.[2]

But, monks, he who dwells looking with disgust on things which are as fetters that bind, abandons lust, hatred and delusion. Abandoning these he is released from old age and decay . . . he is released from Ill, I declare. These, monks, are the two things.

Monks, these two states are dark.[3] What two?

Shamelessness and recklessness. These are the two states that are dark.

Monks, there are two states that are bright. What two?

Sense of shame and fear of shame. These two states are bright.

Monks, these two bright states protect the world. What two?

Sense of shame[4] and fear of blame. Monks, if these two states did not protect the world, then there would be seen[5] no mother or mother's sister, no uncle's wife nor teacher's wife, nor wife of honourable men; but the world would come to confusion,—promiscuity such as exists among goats and sheep, fowls and swine, dogs and jackals. But, monks, since these two bright states do protect the world, therefore there are seen mothers . . . and the rest.

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[1] *Anupassitā*=*passana-bhāvo. Comy.*

[2] *Cf. K.S.* iii, 142, etc.

[3] For *kaṇhā* and *sukkā cf. M.* 1, 389; *It.* 36; *Dhp. v.* 87; *Mil.* 200; *Asl.* 129, 389 (*Expos.* ii, 498); *Buddh. Psych. Eth.* 339.

[4] *Hiri*=conscientiousness.

[5] *Na paññāyetha.*

Monks, there are two periods of entering on residence[1] during the rainy season. What two? The earlier and the later. These are the two.'

CHAPTER II

§§ 1-10. *Disputes.*[2]

(§ 1) 'Monks, there are these two powers. What two? The power of computation[3] and the power of cultivation.[4]

And what, monks, is the power of computation?

Herein a certain one thus reflects: Evil is the fruit of immorality in body, both in this life and in the life to come. Evil is the fruit of immorality in speech . . . in thought . . .

Thus reflecting he abandons immorality of deed in body, speech and thought, and cultivates morality therein, and so conducts himself in utter purity. This, monks, is called "the power of computation."

And what, monks, is the power of cultivation?

In this case the power of cultivation pertains to those under training.[5] By virtue of the power of training, monks, he

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1 *Vassûpanāyikā=vass' upagamanāni.* 'From the day after the full moon of Āsāḷhā (June-July) for three months preceding the full moon of Kattikā (October-November) is the earlier three months' residence: from a month after the full moon of Āsāḷhā for three months, ending after the full moon of Kattikā.' *Comy.*—*i.e.*, to begin either in the last month of the dry season (*VvA.* 307) in India (but not in Ceylon), or the first month of the rains down to the end of the rains. For the practices followed by the monks in residence *cf. SA.* i, 291, 295, etc. In Ceylon there are two rainy seasons—viz., May, June, July, and October, November, December (the periods when the S.W. and N.E. monsoons are blowing).

2 *Adhikaraṇa-vagga.*

3 *Paṭisankhāna. Cf. Buddh. Psych. Eth.* 354; *Gotama the Man*, 179. *Comy.* paraphrases as *paccavekkhanā.*

4 *Bhāvanā=brūhana, vaḍḍhana. Comy.* I have generally trans. *bhāveti* as 'cultivates.' It means 'making become.'

5 Here text reads *sekhānam etaŋ, balaŋ sekhamhi*: but *Comy. sekham etaŋ*, and paraphr. '*sattannaŋ* (*i.e.*, of all on the Way except Arahants, who have passed the seven stages) *sekhānaŋ ñāṇa-balam etaŋ*': then continues, '*sekhaŋ hi so bhikkhave balaŋ.*' Thus I read *sekham* . . . *balaŋ* (*cf. A.* ii, 150); *Buddh. Psych. Eth.* 264 *n.*

abandons lust, abandons hatred, abandons delusion. So doing, he does no ill deed, he pursues not wickedness. This, monks, is called "the power of cultivation." These are the two powers.

(§ 2) (*The above repeated to*) . . . And what is the power of cultivation ?

In this case a monk cultivates the limb of wisdom[1] that is mindfulness, that is based on detachment, based on passionlessness, based on making to cease, which ends in self-surrender. Likewise he cultivates the limb of wisdom that is Dhamma-investigation, that is based on . . . He cultivates the limb of wisdom that is energy . . . zest . . . tranquillity . . . concentration . . . the limb of wisdom that is equanimity, that is so based.

This, monks, is called "the power of cultivation." These are the two powers.

(§ 3) (§ 1 *repeated to*) . . . And what is the power of cultivation ?

Herein a monk, aloof from sensuality, aloof from evil conditions, having[2] entered on the first musing which is accompanied by thought directed and sustained, that is born of seclusion, zestful and easeful, abides therein. Then by the calming down of thought directed and sustained, entering on that inward calm, that one-pointedness of mind apart from thought directed and sustained, that is born of mental calmness, zestful and easeful, which is the second musing, he abides therein. Then, by the fading out of zest he abides indifferent, mindful and composed, entering on the third musing, which the Ariyans describe in these terms: "He who is indifferent and mindful dwells happily," he abides therein. Then, by the abandoning of ease, by the abandoning of discomfort, by the destruction of the happiness and unhappiness he had before, having entered on that state which is neither pleasant nor painful, that utter purity of mindfulness reached by indifference, which is the fourth musing, he abides therein.

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[1] *Cf. S.* v, 63 *ff.*; *K.S.* v, 51 *ff.*

[2] *Cf. S.* v, 318; *K.S.* v, 281 *ff.*

This, monks, is called "the power of cultivation." These are the two powers.

(§ 4) Monks, the Tathāgata has two ways of teaching. What two? The concise and the detailed. These are the two ways of teaching.

(§ 5) Monks, if in any dispute[1] the offending monk and the reproving monk do not practise strict self-examination,[2] it may be expected that it will conduce to protracted, bitter, contentious strife, and the monks will be unable to live at ease.

But when in any dispute both the offending monk and the reproving monk do practise strict self-examination, it may be expected that it will not conduce . . . to strife, and that the monks will be able to live at ease.[3]

And how do the two parties practise strict self-examination?

Herein the offending monk thus reflects: I have fallen into some bodily offence. Now yonder monk saw some particular[4] occasion of bodily offence into which I had fallen. Had I not so offended he could not have seen it. Since I so offended he saw it. Seeing it he was annoyed. Being annoyed thereat he gave utterance to his annoyance. Thus rebuked by him in his annoyance I also was annoyed and told others of my annoyance. So herein my fault overcame me,[5] as in the case of one who has to pay duty on his goods.[6]

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[1] *Cf. Vin.* ii, 88, where four subjects of dispute are referred to: quarrel, reproval, misconduct, duties (to be settled as at text, p. 99 *infra*).

[2] *Attanā va attānaŋ paccavekkhanti sādhukaŋ.*

[3] *Comy.* instances the cases of students, celebrants of festivals and those who meditate. *Cf. infra*, text 80.

[4] *Kiñcid eva desaŋ.*

[5] *Cf. S.* ii, 127, etc.: *maŋ accayo accagamā.*

[6] *Sunka-dāyikam eva bhaṇḍasmiŋ. Comy.* paraphr. thus: Just as one liable to pay duties on goods he has bought and 'smuggled through the customs' is overwhelmed by his guilty act (does this ever happen ?), and it is he who is the guilty one, not the Government, not the Government officials . . . He who smuggles goods through the Customs-House is seized, cart and all, and shown up to Government. It is not the fault of the Customs-House nor of the authorities, nor of the officers, but of the smuggler himself. *Cf. Vin.* iii, 4 for Customs-House. Thus the reprover is to blame for his harsh words, the offender for getting angry and complaining to others.

That is how the offending monk practises strict self-examination.

And how, monks, does the reproving monk do likewise?

Herein the reproving monk thus reflects: This monk has fallen into some bodily offence. Indeed I saw this monk so falling into offence. Had he not done so I should not have seen him so doing. As he did so I saw him so doing. At the sight of this I was displeased thereat. Being displeased I expressed my displeasure to this monk. Thus annoyed by my expression of annoyance this monk told others of his annoyance. So herein my fault overcame me, as in the case of one who has to pay duty on his goods.

That is how the reproving monk practises strict self-examination.

Now if both the offending and reproving monk do not practise strict self-examination, it may be expected that it will conduce to protracted, bitter, contentious strife, and the monks will be unable to live at ease. But if on the contrary they do so practise strict self-examination, it may be expected that . . . the opposite will happen.'

(§ 6) Now a certain brāhmin came to visit the Exalted One, and on coming to him greeted him courteously, and after the exchange of greetings and courtesies sat down at one side. So seated he said this to the Exalted One:

'Pray, master Gotama, what is the reason, what is the cause why some beings, when body breaks up, after death are reborn in the Waste, the Woeful Way, the Downfall, in Purgatory?'

'Because of unrighteousness and walking crookedly, brāhmin. That is why some beings are so reborn.'

'But, master Gotama, what is the reason, what is the cause why some beings . . . are reborn in the Heaven World?'

'Because of righteousness and walking straight,[1] brāhmin. That is the reason.'

'Excellent, master Gotama! Excellent it is, master Gotama! Even as one raises what is fallen or shows forth what

[1] *Sama-cariya* as opp. to *visama-cariya*.

is hidden, or points out the way to him that wanders astray, or holds up a light in the darkness so that they who have eyes may see objects,—even so in divers ways has Dhamma, been set forth by master Gotama. I myself go for refuge to Gotama, the Exalted One, to Dhamma and the Order of monks. May the worthy Gotama accept me as a follower from this day forth, so long as life lasts, as one who has so taken refuge.'

(§ 7) Then the brāhmin Jānussoṇi[1] came to visit the Exalted One . . . and sat down at one side. So seated he said this to the Exalted One:

'Pray, master Gotama, what is the reason, what is the cause why some beings here in this world . . . are reborn in Purgatory?'

'Owing to commission and omission,[2] brāhmin.'

'But pray, master Gotama, why are they reborn . . . in the Heaven World?'

'Owing to commission and omission, brāhmin.'

'I do not understand the detailed meaning of what has been concisely stated by the worthy Gotama, but not explained in detail. Well for me if the worthy Gotama would teach me doctrine in such a way that I might understand . . . his meaning in detail.'

'Then, brāhmin, do you listen. Give careful attention and I will speak.'

'Very good, sir,' replied the brāhmin Jānussoṇi to the Exalted One. The Exalted One said this:

'Now in this connexion, brāhmin, a certain one has committed bodily immoral acts, and omitted bodily moral acts . . . and the same as regards speech and thought. Thus, brāhmin, it is owing to commission and omission that beings . . . are reborn in Purgatory.

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[1] *Cf. M.* i, 16 and *MA.* 1, 109; *S.* ii, 76; *K.S.* ii, 52 *n.*; *S.* v, 4; *infra*, text 158; *A.* iv, 54. This name was not given by his parents, but seems to have been that of the royal chaplain's office, given as a title by a rājah. *Comy.*

[2] *Katattā ca akattatā ca.*

Again, brāhmin, a certain one has committed bodily moral acts, but omitted bodily immoral acts . . . and the same as regards speech and thought. Thus again it is owing to commission and omission that beings . . . are reborn in the Heaven World.'

'Excellent, master Gotama . . .' (*as above*).

(§ 8) Now the venerable Ānanda came to visit the Exalted One . . . as he sat at one side the Exalted One said this to the venerable Ānanda:

'Ānanda, I have expressly declared that immorality in deed, word and thought is a thing not to be committed.'

'Since the Exalted One has thus expressly declared, what loss may one expect from the commission of such forbidden things?'

'Since I have so declared, Ānanda, this loss may be expected, to wit:[1] The self upbraids the self therefor.[2] On seeing it[3] the wise blame him. An ill report of him goes abroad. He dies with wits bewildered. When body breaks up after death he is reborn in the Waste, the Way of Woe, in the Downfall, in Purgatory. Such, Ānanda, is the loss to be expected from the commission of immorality in deed, word and thought which I have expressly declared should not be committed.

But, Ānanda, I have expressly declared that morality in deed, word and thought is to be observed.'

'As to that, lord, what advantage may be looked for in doing what ought to be done?'

'As to that, Ānanda, this advantage may be looked for, to wit: The self upbraids not the self therefor. On seeing it the wise commend him. A goodly report of him is spread abroad. He dies with his wits about him, and when body

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[1] *Cf. D.* ii, 85.

[2] *Cf. Buddh. Psych.* 29; *K.S.* iii, 103; iv, 24.

[3] *Anuvicca* (*anuvijja*)=*anupavisitvā* (?). *Comy.*: but *cf.* Andersen, *Pāli Gloss. s.v.* on *Dhp. v.* 229 (*yañ ca viññū pasaŋsanti anuvicca*), where it must mean 'on observation' and not as in our *Comy.* 'on entry.' At *JA.* i, 459 it is explained as *jānitvā*, as at *DhpA.* *Cf. infra* on text 89.

breaks up after death he is reborn in the Happy Lot, in the Heaven World. As to my express declaration that morality in deed, word and thought must be observed, such is the advantage to be looked for in doing what ought to be done.'

(§ 9) 'Monks, do ye abandon evil. It can be done. If it were impossible to abandon evil I would not bid you do so. But since it can be done, therefore I say unto you, "Abandon evil, monks."

If this abandoning of evil conduced to loss and sorrow, I would not say "Abandon evil." But since it conduces to profit and happiness, therefore do I say unto you, "Monks, do ye abandon evil."

Monks, do ye cultivate the good. It can be done. If it were impossible to cultivate the good I would not bid you do so. But since it can be done, therefore I say unto you, "Monks, do ye cultivate the good."

If this cultivation of the good conduced to loss and sorrow, I would not say, "Do ye cultivate the good." But since it conduces to profit and happiness, therefore do I say unto you, "Monks, do ye cultivate the good."

(§ 10) Monks, these two things conduce to the confusion and disappearance of true Dhamma. What two?

The wrong expression of the letter (of the text)[1] and wrong interpretation of the meaning of it. For if the letter be wrongly expressed, the interpretation of the meaning is also wrong. These two things conduce to . . .

Monks, these two things conduce to the establishment, the non-confusion, to the non-disappearance of true Dhamma. What two?

The right expression of the letter and right interpretation of the meaning. For if the letter be rightly expressed, the interpretation of the meaning is also right. These two things conduce to the establishment . . . of true Dhamma.'

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[1] *Cf. A.* ii, 147 (where four reasons are stated); *Netti,* 21.

CHAPTER III

§§ 1-10. *The fool.*

(§ 1) 'Monks, there are these two fools. What two?

He who sees not his fault as such, and he who does not pardon as he should the fault confessed by another. These are the two fools.

Monks, there are these two wise ones. What two?

He who sees his own fault as such, and he who pardons as he should the fault confessed by another. These are the two wise ones.

(§ 2) Monks, these two misrepresent the Tathāgata.[1] What two?

The wicked one who is full of malice and the believer by his wrong view.

These are the two.

(§ 3) Monks, these two misrepresent the Tathāgata. What two?

He who proclaims, as utterances of the Tathāgata, what he never said or uttered, and he who denies what was said or uttered by the Tathāgata. These are the two.

(§ 4) Monks, these two do not misrepresent the Tathāgata. What two?

He who denies, as utterances of the Tathāgata, what he never said or uttered, and he who proclaims as utterances of the Tathāgata what he did say and utter. These are the two.

(§ 5) Monks, these two misrepresent the Tathāgata. What two?

He who proclaims as already explained a discourse which needs explanation: and he who proclaims as needing explanation a discourse already explained. These are the two.

(§ 6) Monks, these two do not misrepresent the Tathāgata. (*The reverse.*)

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[1] *Cf. Vin.* ii, 249.

(§ 7) Monks, for him who is of overt deeds,[1] one of two destinies may be expected,—rebirth in Purgatory or in the womb of an animal.

Monks, for him whose deeds are open, one of two destinies may be expected rebirth,—as a deva or a human being.[2]

Monks, for him who has perverted view, of two destinies one may be expected,—rebirth in Purgatory or in the womb of an animal.

(§ 8) Monks, for him who has right view, one of two destinies may be expected,—rebirth as a deva or as a human being.

Monks, there are two states awaiting[3] the immoral man,—Purgatory or the womb of an animal.

Monks, there are two states awaiting the moral man,—the devas or humans.

(§ 9) Monks, it is because I observe these two results[4] therein that I am given to dwelling in lonely spots, in solitary lodging in the forest. What two? Observing my own pleasant way of living in this very life and feeling compassion for future generations.[5] These are the two results.

(§ 10) Monks, these two conditions have part in knowledge.[6] What two?

Calm and introspection. If cultivated, what profit does calm attain? The mind is cultivated. What profit results from a cultivated mind? All lust is abandoned.

Monks, if introspection be cultivated, what profit does it attain? Insight is cultivated. If insight be cultivated, what profit does it attain? All ignorance is abandoned. A mind

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[1] *Cf. A.* ii, 239. [2] Text should read *devā vā manussā vā.*

[3] *Paṭiggahā*, lit. 'receptacles.' *Comy. dve ṭhānāni dussīlaŋ paṭigganhanti.*

[4] *Atthavase=karaṇāni. Comy.* Lit. 'dependence on meaning, consequence.'

[5] *Cf. M.* i, 93 (*infra*, p. 98, text). *Comy.* takes it to mean 'his disciples who come after.'

[6] *Cf.* text 43, *bodhi-bhāgiya.*

defiled by lust is not set free: nor can insight defiled by ignorance be cultivated. Indeed, monks, this ceasing of lust is the heart's release, this ceasing of ignorance is the release by insight.'

CHAPTER IV

§§ 1-11. *Of tranquil mind.*[1]

(§ 1) 'Monks, I will teach you the condition of the unworthy[2] and that of the worthy. Do ye listen to it. Attend closely and I will speak.'

'Yes, lord,' replied those monks to the Exalted One. The Exalted One said:

'Monks, the unworthy man is ungrateful, forgetful of benefits.[3] This ingratitude, this forgetfulness is congenial to mean people.[4] It is altogether a feature of unworthy people, this ingratitude and forgetfulness of benefits.

But, monks, the worthy person is grateful and mindful of benefits done to him. This gratitude, this mindfulness, is congenial to the best people. It is altogether a feature of the best people, this gratitude and mindfulness of benefits.

(§ 2) Monks, one can never repay two persons, I declare. What two? Mother and father.

Even if one should carry about his mother on one shoulder and his father on the other,[5] and so doing should live a hundred years, attain a hundred years; and if he should support them,[6] anointing them with unguents, kneading, bathing and rubbing their limbs, and they meanwhile should even void their excre-

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[1] For the title (*Samacittā*) see § 6.

[2] *Asappurisa-bhūmiŋ*. *Comy*. *patiṭṭhāna-ṭṭhānaŋ*.

[3] *Akata-vediŋ*. *Cf*. *Pugg*. § 20.

[4] *Asabbhi* (here instr. plur. of *sat*) *upaññātaŋ*=*vaṇṇitaŋ*, *thomitaŋ*, *pasatthaŋ*.

[5] Acc. to *Comy*. the mother would have the position of honour on the right shoulder.

[6] There is no verb here in MSS. Text supplies *paṭijaggeyya* from *Comy*. to complete the sense.

ments upon him,—even so could he not repay his parents. Moreover, monks, if he should establish his parents in supreme authority, in the absolute rule over this mighty earth abounding in the seven treasures,—not even thus could he repay his parents. What is the cause of that? Monks, parents do much for their children: they bring them up, they nourish them, they introduce them[1] to this world.

Moreover, monks, whoso incites his unbelieving parents, settles and establishes them in the faith; whoso incites his immoral parents, settles and establishes them in morality; whoso incites his stingy parents, settles and establishes them in liberality; whoso incites his foolish parents, settles and establishes them in wisdom,—such an one, just by so doing, does repay, does more than repay what is due to his parents.'

(§ 3) Then a certain brāhmin came to visit the Exalted One, and on coming to him greeted him courteously. . . . As he sat at one side that brāhmin said this to the Exalted One:

'What view does the worthy Gotama hold and promulgate?'

'I hold the view of action and I hold the view of inaction,[2] brāhmin.'

'Pray in what way does the worthy Gotama hold this view?'

'Thus, brāhmin, do I uphold inaction: I uphold inaction in divers wicked, unprofitable things for the immoral in deed, word and thought. And I uphold action, brāhmin. I uphold action in divers good, profitable things for the moral in deed, word and thought. Thus, brāhmin, I hold the view of action and inaction.'

'Excellent, master Gotama. . . . May the worthy Gotama accept me as a follower from this day forth as long as life may last, as one who has taken refuge in him.'

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[1] *Dassetāro, cf. infra,* text 132.

[2] For *kiriya-vādī* and *akiriya-vādī cf. Vin.* i, 233 *ff.*; *Dialog.* i, 70, etc.; *K.S.* iii, 168. In their orthodox sense they mean the doctrine of Karma (retribution) and its opposite. Here the Buddha plays upon the words.

(§ 4) Now the housefather Anāthapiṇḍika came to visit the Exalted One . . . saluted him and sat down at one side. So seated he said this to the Exalted One:

'Pray, lord, how many in the world are worthy of offerings, and where should an offering be made?'

'Two in the world, housefather, are worthy of offerings, the learner and the adept. These two are worthy of offerings in the world, and here an offering should be made.'

Thus spake the Exalted One. Having thus said, the Happy One added this as Teacher:

'Worthy of gifts from those that sacrifice
In this world are the learner and adept.
They walk upright in body, speech and mind,
A field of merit unto them that give:
And great the fruit of offerings unto them.'

(§ 5) Thus have I heard: Once the Exalted One was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park. Now on that occasion the venerable Sāriputta was staying near Sāvatthī, at East Park in the terraced house of Migāra's mother.[1] Then the venerable Sāriputta addressed the monks, saying: 'Monks, reverend sirs!'

'Yes, reverend,' replied those monks to the venerable Sāriputta. The venerable Sāriputta said this:

'I will teach you about the person who is fettered as to the self and the person who is fettered outwardly. Do ye listen to it. Pay close attention and I will speak.'

'Yes, reverend sir,' replied those monks to the venerable Sāriputta, who then said:

'Who is the person that is fettered as to the self?[2]

Now herein a monk lives moral and restrained with the restraint[3] of the obligations; proficient in following the

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[1] She was Visākhā, also the mother of the Elder Migajāla.

[2] *Cf. Pugg.* 22. The former is one who has broken the five lower fetters (that bind the personality or lower self) of *kāma-rūpa* worlds. The latter, one who has broken the five superior fetters (which bind the individuality or higher self) of *rūpa-* and *arūpa*-worlds.

[3] *Pāṭimokkha.*

practice of right conduct he sees danger in the slightest faults: he takes up and trains himself in the rules of morality. When body breaks up after death he is reborn in a certain company of devas. Thence deceasing, he is a returner, he comes back to this state of things. This one is called "one fettered as to the self, a returner, one who comes back to this state of things."[1]

And who is the person that is fettered outwardly?

Herein we have one who lives moral and restrained with the restraint of the obligations: following the practice of right conduct he sees danger in the slightest faults: he takes up and trains himself in the rules of morality. When body breaks up after death he is reborn in a certain company of devas. Thence deceasing he is a non-returner, he comes not back to this state of things. This is the one who is called "one fettered outwardly, a non-returner, one who comes not back to this state of things."

Again, reverend sirs, a monk lives moral and restrained . . . and trains himself in the rules of morality. He is proficient in his revulsion, his dispassion for, the ending of sensuality. He is proficient in his revulsion, his dispassion for, the ending of any existence.[2] When body breaks up after death he is reborn in a certain company of devas.[3] Thence deceasing he is a non-returner, he comes not back to this state of things.

This, reverend sirs, is called "a person fettered outwardly, a non-returner, who comes not back to this state of things."'

(§ 6) Now a great number of devas of tranquil mind[4] came to visit the Exalted One, and on coming to him saluted the Exalted One and stood at one side. So standing those devas said this to the Exalted One:

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[1] *Itthattaŋ=ittha-bhāvaŋ* (not 'thusness' but 'this world'). *Cf.* *K.S.* i (*App.*), p. 318; *A.* ii, 160. For *āgantā cf.* text, p. 159 (pl. *āgantāro*); *It.* 4.

[2] I.e. *kāma-, rūpa-, arūpa-bhava.*

[3] 'Of the Pure Abodes.' *Comy.*

[4] *Samacitta=cittassa sukhuma-bhāva-samatāya. Comy.* adding that they were not 'born so' but had created an appearance resembling their state of mind. *Cf.* note below.

'Lord, here is this venerable Sāriputta at East Park, in the terraced house of Migāra's mother, teaching the monks about the person who is fettered inwardly and the person fettered outwardly. The company is delighted. It were a good thing, lord, if the Exalted One would pay a visit to the venerable Sāriputta out of compassion for him.'[1]

The Exalted One consented by silence.

Then, even as a strong man might straighten out his bent arm or draw in his arm stretched out, even so did the Exalted One vanish from Jeta Grove and appear in the presence of the venerable Sāriputta at East Park in the terraced house of Migāra's mother.

And the venerable Sāriputta saluted the Exalted One and sat down at one side. As he thus sat the Exalted One said this to the venerable Sāriputta:

'Sāriputta, a great number of devas of tranquil mind came to visit me (*and he repeated their request*).

Now, Sāriputta, those devas, though numbering ten, twenty, thirty, forty, fifty or sixty,—yet they all stood in a space not greater than that made by the point of a gimlet,[2] and that without crowding each other.

Now you may think, Sāriputta: Surely it was yonder[3] (in the heaven world) that those devas' mind must have been trained to this attainment, to wit: that, though numbering ten . . . sixty, yet they all stood in a space no greater than that made by the point of a gimlet, and that without crowding each other. But that is not how you must regard it, Sāriputta. It was just[4] here, Sāriputta, that their mind was trained to this attainment . .

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[1] I take this to be (as generally) a formal phrase meaning 'be so good as to,' in spite of *Comy.*

[2] *Āragga-koṭi-nittudana-matte. Cf. SA.* i, 74; *A.* iii, 403, and 'how many angels can stand on the point of a needle ?'

[3] *Tattha*; the implication is that one must undergo the necessary discipline in this very earth-life.

[4] *Idh' eva (kho)=sāsane vā manussa-loke vā bhummaŋ (imasmiŋ yeva sāsane imasmiŋ yeva manussa-loke ti attho).*

Wherefore, Sāriputta, thus must you train yourself: "We will become tranquil in senses and tranquil in mind." That is how you must train yourself.

Indeed, Sāriputta, those who are thus tranquil in sense, tranquil in mind, their bodily action also will be tranquil. And the same for speech and thought; thus must you train yourself: "We will present to our fellows in the righteous life tranquillity of speech and tranquillity of thought,[1]—a present of tranquillity." That is how you must train yourself.

Those wanderers of other views, Sāriputta, who have not heard this Dhamma-teaching, are utterly discomfited.'[2]

(§ 7) Thus have I heard: On a certain occasion the venerable Kaccāna the Great was staying at Varaṇā on the bank of Muddy Pool.[3]

Now a certain brāhmin named Ārāmadaṇḍa came to visit the venerable Kaccāna[4] the Great, and on coming to him greeted him courteously . . . and sat down at one side. So seated the brāhmin said this:

'Pray, master Kaccāna, what is the reason, what is the cause, why nobles quarrel with nobles, brāhmins with brāhmins, and householders with householders?'

'They do so because of their bondage and servitude to sensual lusts, their greed for sensual lusts; because they are possessed by attachment[5] to the lusts of sensuality.'

'But pray, master Kaccāna, what is the reason, what is the cause why recluses quarrel with recluses?'

'They do so because of their bondage . . . to the lust of opinion.'

'But pray, master Kaccāna, is there anyone in the world

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[1] *Santaŋ yeva upahāraŋ upaharissāma kāya-cittûpahāraŋ santaŋ nibbutaŋ panītaŋ yeva upaharissāma. Comy.* Our text is not very clearly punctuated here.

[2] *Anassuŋ=naṭṭhā, vinaṭṭhā. Comy.*

[3] I find no other mention of this place, pool or brahmin. *Comy.* says nothing.

[4] *Cf. supra*, text 23.

[5] *Ajjhosāna*, lit. 'devouring.' *Cf. Buddh. Psych. Eth.* 277 *n.*

who has passed beyond this bondage . . . to the lust of sensuality, this bondage . . . to the lust of opinion ?'

'There are such, brāhmin.'

'Pray who are they ?'

'There is a town called Sāvatthī, brāhmin, in the eastern districts. There now dwells that Exalted One, that Arahant who is a Fully Enlightened One. That Exalted One, brāhmin, has passed beyond both of these lusts.'

At these words Ārāmadaṇḍa the brāhmin rose from his seat, drew his robe over one shoulder and, resting his right knee on the ground, stretched out his joined palms in the direction of the Exalted One, and thrice uttered these solemn words:[1]—'Honour to him, the Exalted One, the Arahant who is a Fully Enlightened One, in that he hath transcended the bondage, the servitude, the attachment to the lust of sensuality: in that he hath transcended the bondage, the servitude, the attachment to the lust of opinion!

Excellent, master Kaccāna! Excellent it is, master Kaccāna! Even as one raises what is overthrown, or shows forth what is hidden, or points out the way to him that wanders astray, or holds up a light in the darkness, that they who have eyes may see objects,—even so in divers ways hath the Norm been set forth by the worthy Kaccāna. I myself, master Kaccāna, do go for refuge to that Exalted One, to Gotama, to Dhamma and to the Order of monks. May the worthy Kaccāna accept me as a follower from this day forth so long as life shall last, as one who hath so taken refuge.'

(§ 8) On a certain occasion the venerable Kaccāna the Great was staying at Madhurā[2] in Gundā Grove. Then the brāhmin Kaṇḍarāyana came to visit the venerable Kaccāna

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[1] *Udānaŋ udānesi. Comy.* gives the usual definition of the term. *Cf. DA.* i, 141; *SA.* i, 60; *UdA.* 2.

[2] Not the now famous town in Madras Presidency, but on the Jumna (Yamunā) S. of Delhi. See *Buddhist India,* 36-7. At *M.* ii, 83 Kaccāna converses with the rājah of Madhurā, Avantiputta, and states that all four castes are equal.

the Great . . . and sat down at one side. So seated he said this to the venerable Kaccāna:

'I have heard it said, master Kaccāna, that Kaccāna the recluse does not salute broken-down old brāhmins, who are aged, far gone in years, who have reached life's end: nor does he stand up to greet them or invite them to take a seat. In so far as the master Kaccāna does none of these things, it is not well[1] done by him.'

'Brāhmin, the standing of old age and that of youth have been set forth by the Exalted One, who knows, who sees, that Arahant who is a Fully Enlightened One . . . Even though a brāhmin be old, eighty, ninety, a hundred years old, yet, if he still takes pleasure in sense-desires and dwells amid them, if he burns with the burning of sense-desires, is preyed on[2] by the imagination of them, is eager in the quest for sense-desires,—then such an one is reckoned a fool.

Even though a brāhmin be young, a mere lad, black-haired, blessed with the luck of youth,[3] in his early prime, yet if he takes no pleasure in sense-desires, dwells not amid them, if he burns not with the burning of sense-desires, is not preyed on by the imagination of them, is not eager in the quest for sense-desires,—then such an one is reckoned a wise man, an elder.'[4]

At these words the brāhmin Kaṇḍarāyana rose up from his seat, threw his robe over one shoulder and worshipped with his head at the feet of the monks who were mere[5] lads, saying: 'Your worships are in truth old men, of the standing of old men. It is I who am a youngster and of the standing of a youngster!

Excellent, master Kaccāna! . . . May the worthy Kac-

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[1] *Na sampannam eva=na yuttam eva, na anucchavikam eva. Comy.* Similar passages are at *A.* iii, 223: iv, 173: *Vin.* iii, 2. The idea here is 'not the perfect gentleman,' or 'bad form.'

[2] *Khajjati. Cf.* M. i, 504; *S.* iii, 87.

[3] *Yuvā susu kālakeso bhadrena yobbanena,* as at *S.* i, 8 (*K.S.* i, 15).

[4] *Comy.* quotes *Dhp.* 260, *na tena thero so hoti yen' assa phalitaŋ siro,* etc.

[5] *Sudaŋ,* here an expletive. *Cf. M.* i, 77, *tapassī sudaŋ homi.*

cāna accept me as a lay-follower . . . as one who has taken refuge (in the Buddha, Dhamma and the Order of monks).'

(§ 9) 'Monks, when robbers are strong and rulers are weak, at such time it is not easy for rulers to go out and about or to supervise[1] the border townships: nor is it easy for householders to go out and about or to inspect work done outside.

Just so, when depraved monks are strong, well-conducted monks are weak. At such time well-conducted monks cower[2] silent, without a word, amid the Order; or else they resort to the border townships. This, monks, is to the loss of many folk, to the discomfort of many folk, to the loss, discomfort and sorrow of devas and mankind.

But, monks, when rulers are strong, robbers are weak. At such time it is easy for rulers to go out and about or to supervise the border townships. At such time it is easy for householders to go out and about and inspect work done outside.

Just so, monks, when well-conducted monks are strong, at such time depraved monks are weak. At such time depraved monks cower silent, without a word, amid the Order, or else depart in various ways.[3] This, monks, is to the profit of many folk, to the happiness of many folk, to the welfare, profit and happiness of devas and mankind.

(§ 10) Monks, I praise not wrong conduct in two, either householder or home-leaver.[4] If wrongly conducted, neither householder nor home-leaver can win the true Method, the

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[1] *Anusaññātuṃ*, such as the building of bridges, tanks and houses. *Comy.*

[2] Text *sankasāyanti*; Sinh. text *saññāyanti*; some *sankāyanti*. (*Comy. sanjhāyanti*, expl. as *jhāyantā viya.*) The context requires the meaning I have given. *Comy.* on *S.* i, 202 does not help; on *S.* ii, 277 it expl. as *viharanti*; on *S.* iv, 178 as *acchati* (sits). See *Words in S.* (*J.P.T.S.*, 1909).

[3] Text *papatanti* (? come by a fall there); B. *na pakkamanti*. *Comy.* does not notice. I propose the reading (a common phrase) *yena vā tena vā pakkamanti.*

[4] At *M.* ii, 197.

true Dhamma, as result and consequence of their wrong conduct.

Monks, I do praise right conduct in two, whether householder or home-leaver. If rightly conducted, both householder and home-leaver can win the true Method, the true Dhamma, as result and consequence of their right conduct.

(§ 11) Those monks who bar out both the letter and the spirit, by taking the discourses wrongly[1] and interpreting according to the letter,[2]—such are responsible for the loss of many folk, for the discomfort of many folk, for the loss, discomfort and sorrow of devas and mankind. Moreover such monks beget demerit and cause the disappearance of this true Dhamma.

But those monks who, by taking the discourses rightly and interpreting according to the letter, conform to both letter and spirit,—such are responsible for the profit, for the welfare of many folk, for the profit, the welfare, the happiness of devas and mankind. Moreover such monks beget merit and establish this true Dhamma.'

Chapter V

§§ 1-10. *On companies.*

(§ 1) 'Monks, there are these two companies.[3] What two? The shallow and the deep. And what, monks, is the shallow company?

Herein, monks, in whatsoever company the monks are frivolous,[4] empty-headed, busy-bodies, of harsh speech, loose in talk, lacking concentration, unsteady, not composed, of

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[1] *Duggahitehi=uppatipātiyā gahitehi. Comy.* (*i.e.* 'by impossible renderings').

[2] *Vyañjana-paṭirūpakehi=byañjanen' eva paṭirūpakehi, akkhara-cintakāya laddhakehi* (acc. to the rules of grammar).

[3] *Cf. Pugg.* 46, the four types of pools of water; *A.* ii, 105.

[4] *Cf. M.* i, 32; *S.* i, 61 (*K.S.* i, 84); *S.* v, 269 (my trans. and notes at *K.S.* v, 241).

flighty mind,[1] with senses uncontrolled,—that company is called "shallow."

And what, monks, is the deep company?

Herein, monks, in whatsoever company the monks are not frivolous, not empty-headed, not busy-bodies, not of harsh speech, not loose in talk, but concentrated in mind, steady, composed, one-pointed in mind, with controlled senses,—that company is called "deep."

These, monks, are the two companies: but of these two the deep company has the pre-eminence.

(§ 2) Monks, there are these two companies. What two? The discordant and the harmonious. And what is the harmonious company?

Herein, monks, in whatsoever company the monks dwell quarrelsome,[2] wrangling, disputatious, wounding each other with the weapons of the tongue,—such a company is called "discordant."

And what, monks, is the harmonious company?

Herein, monks, in whatsoever company the monks dwell in harmony, courteous, without quarrels, like milk and water mixed, looking on each other with the eye of affection,—such a company is called "harmonious."

(§ 3) Monks, there are these two companies. What two? The distinguished[3] and the ignoble. And what, monks, is the ignoble company?

Herein, monks, in whatsoever company the monks are luxurious,[4] lax, taking the lead in backsliding (to the worldly life), shirking the burden[5] of the secluded life, and make no effort to reach the unattained, to win the goal not won, to

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[1] *Vibbhanta-citta*, as opp. to *ekagga-citta* (one-pointed) in next §; *S.* i reads *vibhatta-*.

[2] *Cf. infra*, text 275; *S.* iv, 225; *K.S.* iv, 151.

[3] *Aggavatī* (*aggavant*)=*uttama-puggala-vatī*. *Comy.* (of personalities or deportment); again at text 243.

[4] *Cf. M.* i, 14; *A.* ii, 148.

[5] *Nikkhitta-dhurā*.

realize the unrealized,—the generation that follows comes to depend upon their view. That generation also is luxurious . . . and makes no effort to realize the unrealized. This company, monks, is called " the ignoble."

And what, monks, is the distinguished company ?

Herein, monks, in whatsoever company the senior monks are not luxurious, not lax . . . the generation that follows them comes to depend upon their view. That generation also is not luxurious . . . and makes an effort to realize the unrealized. This company, monks, is called "the distinguished."

These are the two companies, and of these two the distinguished company has the pre-eminence.

(§ 4) Monks, there are these two companies. What two ? The Ariyan and the un-Ariyan.[1] And what, monks, is the un-Ariyan company ?

Herein, monks, in whatsoever company the monks understand not, as it really is, the meaning of "This is Ill"; understand not, as it really is, the meaning of " This is the arising of Ill"; understand not, as it really is, the meaning of "This is the ending of Ill. . . . This is the practice leading to the ending of Ill,"—this company is called " the un-Ariyan."

And what, monks, is the Ariyan company ?

(*The reverse of the above*) . . . These are the two companies, and of these two the Ariyan company has the pre-eminence.

(§ 5) Monks, there are these two companies. What two ? The dregs[2] and the cream.[3] And what, monks, are the dregs ?

Herein, monks, in whatsoever company the monks pursue the wrong path of impulse,[4] malice, delusion, and fear, it is called " the dregs."

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[1] *Comy.* distinguishes these as 'that of Ariyan disciples' and 'that of the manyfolk.'

[2] *Kasaṭo* (metathesis for *sakaṭo*, bitter)=*kacavara-*, *palāpaparisā* (sweepings of refuse). *Comy.*

[3] *Maṇḍa* (the cream)=*pasanna-*, *sāraparisā*. *Comy.*

[4] *Cf. D.* iii, 133. *Chando* (desire to do) here in its lower sense.

And what, monks, is the cream ?

Herein, monks, in whatsoever company the monks do not pursue the wrong path . . . it is called " the cream." These are the two, and of these two the company of " the cream " has the pre-eminence.

(§ 6) Monks, there are these two companies. What two ? The company trained in bluster,[1] not in discussion by inquiry,[2] and the company trained in discussion by inquiry, not in bluster.

And what, monks, is the company trained in bluster, not inquiry ?

Herein, monks, in whatsoever company the monks listen not to the discourses uttered by the Tathāgata, discourses deep and deep in meaning, transcendental, dealing with the Void, when they are recited: where they lend not a ready ear to them, apply not to them a mind bent on understanding,[3] consider not that those teachings are something to be learned by heart and mastered: but when those discourses made by poets,[4] tricked out with fair-sounding phrases,[5] discourses external to Dhamma uttered by their followers,[6]—when such are recited they listen thereto, lend a ready ear to them, apply to them a mind bent on understanding and consider

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[1] *Ukkācita* (*Comy.* reads *okk-*) *vinītā=dubbinītā*. *Comy.* Pāli Dict. takes it as from $\sqrt{kac}$. to shine='enlightened (?),' but the context requires just the opposite meaning, for the 'good' company is described as *no ukkācita-vinītā*. The explanation will be found in the contrast between 'showy' poets and deep Dhamma. (At *VM.* i, 27; *VibhA.* 483 *ukkācanā* (balancing)=*ukkhipitvā kācanā*, carrying on a shoulder-. pole. The trans. here of *VM.* i, 32 is superficial only.) The word means 'bombast,' acc. to which I trans.

[2] For *paṭipucchā* text at 285 reads *paripucchā*. *Cf.* *S.* iii, 104 (*K.S* iii, 88, where I mistranslated the phrase).

[3] *Aññā-cittaŋ* (not '*gnosis*' here).

[4] *Kavi-katā*. *Cf.* *S.* ii, 267 (*K.S.* ii, 179); *A.* iii, 107.

[5] *Citt' akkharā citta-vyañjanā*, lit. 'varied sounds of vowels and consonants.'

[6] *Bāhira-katā*, *sāvaka-bhāsitā*. Acc. to *Comy.* 'sprung up apart from the *sāsana*, respected by the disciples of the originator.'

that those teachings are something to be learned by heart and mastered,—and when they have mastered that teaching they do not question each other about it, do not open up a discussion[1] thus: "What is this? What is the meaning of this?"—when they neither open up the unrevealed nor explain the unexplained, nor dispel doubts on divers doubtful points of doctrine,—such a company, monks, is called "trained in bluster, not in inquiry."

And what, monks, is the company trained in inquiry, not trained in bluster?

Herein, monks, in whatsoever company the monks listen not to those discourses made by poets . . . but to those uttered by the Tathāgata . . . and having mastered that teaching question each other about it, open up discussion thus: "What is this? What is the meaning of this?"—when such open up the unrevealed, explain the unexplained and dispel doubts on divers doubtful points of doctrine,—such a company is called "trained in inquiry, not in bluster."

These are the two companies, and of these two the latter has the pre-eminence.

(§ 7) Monks, there are these two companies. What two? The company that honours carnal[2] things and not true Dhamma: and the company that honours true Dhamma, and not carnal things. And what, monks, is the former?

Herein, Monks, in whatsoever company the monks, in the presence of the white-robed householders, sing each other's praises, saying: "Such and such a monk is freed-both-ways: such and such a monk is freed-by-insight: so and so by bodily testimony:[3] so and so by reaching view: so and so is freed-by-faith: such and such a monk lives in accordance with the Norm and faith: so and so is moral and lovely in deportment:

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[1] *Paṭivivaranti=pucchan' atthāya cārikaŋ na vivaranti. Comy.*

[2] *Āmisa-garu=catu-paccaya-garukā lokuttara-dhammaŋ lāmakato gahetvā. Comy.*

[3] *Kāya-sakkhī*, 'has realized the truth about body.' For these seven classes *cf. D.* iii, 106 (*Dialog.* iii, 101); *Pugg.* 14; *Dialog.* i, 311.

so and so is immoral and unlovely in deportment;—thereby winning profit and, so doing, making use of it, entangled[1] with greed and attachment thereto, heedless of the danger therein and blind to their escape therefrom,—this company, monks, is called "one honouring carnal things, not true Dhamma."

And what, monks, is the company that honours true Dhamma, not carnal things? (*The exact opposite of the above*) . . . These are the two companies, and of the two the latter has the pre-eminence.

(§ 8) Monks, there are these two companies. What two? The crooked and the straight.

And what, monks, is the crooked company?

Herein in whatsoever company lawless deeds prevail over lawful deeds, unrestrained deeds over deeds restrained, where lawless deeds and deeds unrestrained are conspicuous, whereas lawful and restrained deeds are inconspicuous,—such a company is called "crooked." In the crooked company these things prevail and are conspicuous.

And what, monks, is the straight company?

(*Where the opposite prevails*) . . . These are the two . and of these the straight company is pre-eminent.

(§ 9) (*The same for*) The righteous and unrighteous companies.

(§ 10) Monks, there are these two companies. What two? That of unrighteous speech and that of righteous speech. And what is the company of unrighteous speech?

Herein, monks, in whatsoever company the monks take up a quarrel, whether lawful or unlawful, and so doing the sides do not inform each other, do not meet together for investigation, do not conciliate each other nor take steps to do so: then, by persisting more and more in their refusal to inform and conciliate each other and renounce their quarrel, they make

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[1] *Gathitā*, etc. *Cf. Dialog.* ii, 181; *K.S.* iv, 237; *UdA.* 120. *S.* reads *gadhitā*. See below text 274 and *UdA.* 365 for these phrases.

it more stubborn still by the strong attachment[1] to their respective views, saying: "This is the truth, all else is folly";—then this company is called "one of unrighteous speech."

And what, monks, is the company of righteous speech?

(*The reverse of the above*) . . . Of these two companies the latter is pre-eminent.'

CHAPTER VI

§§ 1-12. *On persons.*

(§ 1) Monks, these two persons born into the world are born to the profit and happiness of many, to the profit, happiness and welfare of many folk. What two?

A Tathāgata, an Arahant who is a Fully Enlightened One, and a world-ruling monarch. These are the two so born.

(§ 2) Monks, these two persons born into the world are born as extraordinary men. What two? (*As above.*)

(§ 3) Monks, the death of two persons is regretted by many folk. Of what two? (*As above.*)

(§ 4) Monks, these two are worthy of a relic-shrine.[2] What two? (*As above.*)

(§ 5) Monks, these two are enlightened. What two?

A Tathāgata, an Arahant who is a Fully Enlightened One, and one enlightened for himself.[3]

(§ 6) Monks, these two tremble not at a thunder-clap. What two?

A monk who has destroyed the āsavas, and an elephant of noble breed. These are the two .

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[1] *Thāmasā parāmassa abhinivissa* (gerunds)=*diṭṭhi-thāmena ca diṭṭhi-parāmāsena ca abhinivisitvā. Comy. Cf. Dhs.*, § 1175.

[2] *Thūpa.*

[3] *Pacceka-Buddha*, one equal to a Buddha in attainments, but not a world-teacher.

(§ 7) (*As before*) . . . A monk who has destroyed the āsavas, and a thoroughbred steed. These are the two . . .

(§ 8) (*As before*) . . . A monk . . . and the lion, king of beasts. These are the two . . .

(§ 9) Monks, seeing two reasons for not doing so, those who are non-human[1] do not utter speech as men. What two reasons ?

Thinking: Let us not tell lies nor slander others with untruth. These are the two reasons.

(§ 10) Monks, womenfolk end their life unsated and unreplete with two things. What two ?

Sexual intercourse and child-birth. These are the two things.

(§ 11) 'Monks, I will teach you about the social intercourse of the unworthy and that of the worthy. Do ye listen to it. Apply your minds and I will speak.'

'Very good, lord,' replied those monks to the Exalted One. The Exalted One said this:

'Now, monks, what is the social intercourse of the unworthy, and how does the unworthy man associate with others ?

In this connexion, suppose an elder monk to think thus: Let no elder monk or one of middle standing or a novice speak to me, and I for my part will not speak to him. Even if an elder monk were to speak to me, he would do so with intent to harm me, not to profit me. I would say "No" to him:[2] I would vex him,[3] and on seeing (that he was in the right) I would

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[1] *Kimpurisā* (quisquis ?). *Comy.* takes them to be the same as *kinnarā*, birds with men's heads, but sometimes described as men with horses' or horned heads. At *Manu*, i, 39 they are described as demigods in the service of Kubera (Vessavaṇa), the lord of treasure and gnomes. But to show that such can speak, *Comy.* tells a tale of how a *kinnara* was brought to the Emperor Asoka, who at first could not make it speak, but it was induced to do so by a trick.

[2] *Comy.* 'I would not do as he asked.'

[3] *Comy.* 'By not following his advice.'

not act accordingly:[1] and so with regard to a monk of middle standing and a novice.

Then a monk of middle standing thinks thus: (*As before. The same for a novice*) . . . Such, monks, is the social intercourse of the unworthy, and that is how the unworthy man associates with others.

Now what is the social intercourse of the worthy man, and how does he associate with others?

Suppose an elder monk to think thus: If an elder monk, or one of middle standing or a novice were to speak to me, I would reply to him. For if an elder monk were to speak to me he would do so for my profit, not for my loss. I would say to him: "It is well." I should not vex him; and on seeing (that he was in the right) I should act accordingly. And so with regard to a monk of middle standing and a novice.

Then a monk of middle standing thinks thus: (*As before. So for a novice*) . . . Such, monks, is the social intercourse of the worthy, and that is how the worthy man associates with others.

(§ 12) Monks, when in a dispute there is wordy warfare[2] on both sides, with tenacity of view,[3] malice of heart, sulkiness and discontent, one's personality is ruffled. Therefore, monks, it may be expected that this will conduce to protracted, bitter, contentious strife,[4] and the monks will be unable to live at ease.

But when in a dispute there is wordy warfare on both sides . . . if one's personality is unruffled, then (the opposite may be expected).'

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[1] *Passam pi 'ssa na paṭikareyyaŋ.* 'Even if I knew his advice to be right I would not follow it' (lit. 'imitate or satisfy him'). *Comy.*

[2] *Vacī-saŋsāra* (word-circulation).

[3] *Diṭṭhi-palāso. Cf. Pugg.* 18, 19.

[4] *Cf. supra*, text 53.

CHAPTER VII

§§ 1-13. *Pleasures.*

(§ 1) 'Monks, there are these two pleasures. What two? That of home, and that of home-leaving.[1] These are the two pleasures. Of these two pleasures that of home-leaving has the pre-eminence.

(§§ 2-12) (*The same formula for* the pleasures of) . . . Sensuality and renunciation . . . Clinging[2] and not clinging to rebirth . . . the pleasure which attends the āsavas and that which attends freedom from the āsavas . . . Carnal and non-carnal pleasures[3] . . . Ariyan and non-Ariyan . . . Bodily and mental[4] . . . Pleasures with zest[5] and those without zest . . . of delight and indifference . . . of musing-concentration and that without[6] . . . the pleasure of an object of meditation which arouses zest and that of an object of meditation which does not[7] . . . the pleasure in an object which causes delight and in one that causes indifference . . .

(§ 13) Monks, there are these two pleasures. What two? The pleasure of having a visible object for meditation and the pleasure of having the formless for object of meditation. These are the two. Of these two the latter has the pre-eminence.'

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[1] *Gihī* and *pabbajjā*.

[2] *Upadhī* (the basis of rebirth).

[3] *Sa-āmisaŋ* (with a bait); *cf. supra*, text 73, § 7 and *K.S.* iv, 99, 147 *n.*

[4] *Cf. Compendium*, 239 *n.*

[5] *Pīti*, intense satisfaction in a thing. *Comy.* applies these pairs to the different *jhānas*.

[6] Here the pre-eminence is assigned to the former. *Asamādhi*= 'not reaching ecstasy and access.' *Comy.*

[7] Zest pertains to the first two musings only: it disappears in the second two. *Cf. Buddh. Psych Eth.*, p. 333 *n.*

CHAPTER VIII

§§ 1-10. *On characteristics.*[1]

(§ 1) 'Monks, with characteristics arise evil, unprofitable states, not without them. By abandoning just those characteristics, those evil, unprofitable states exist not.

(§ 2) Conditioned, monks, is the arising of evil, unprofitable states, not unconditioned. By abandoning just that condition, those evil, unprofitable states exist not.

(§ 3) Caused, monks, is the arising of . . . not uncaused. By abandoning just that cause those evil . . . states exist not.

(§ 4) Having constituent parts, monks, arise evil . . . states, not without constituents. By abandoning just those constituent parts, those evil . . . states exist not.

(§ 5) Having reasons, monks, arise evil . . . states, not without reasons. By abandoning just those reasons . . .

(§ 6) Along with objects, monks, arise . . . not without objects . . . by abandoning . . .

(§ 7) Along with feeling, monks, arise . . . not without feeling . . . by abandoning . . .

(§ 8) Along with perception, monks, arise . . . not without perception . . .

(§ 9) Along with consciousness, monks, arise . . . not without consciousness . . .

(§ 10) Monks, it is by making some compounded thing one's object[2] that evil, unprofitable states arise, not without doing so. By abandoning just that compound[3] those states exist not.'

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[1] 'With characteristic marks by which to distinguish them.' *Cf. K.S.* v, 188 *n.*, where No. 3 of our category is omitted.

[2] *Sankhat' ārammaṇā=paccaya-nibbatta-sankhataŋ dhammaŋ ārammaṇaŋ katvā. Comy.*

[3] *Sankhatassa.*

CHAPTER IX

§§ 1-11. *Conditions.*[1]

(§ 1) 'Monks, there are these two conditions. What two? Emancipation of heart and emancipation of insight. These are the two.

(*The same for*) Energy and one-pointedness:[2] name and form: knowledge and release: the view of becoming and that of non-becoming:[3] shamelessness and disregard of sin: shame and fear of sin: stubbornness and friendship with the bad: suavity and friendship with the lovely: skill in knowledge of the elements[4] and skill in paying attention: skill in knowing offences and rehabilitation from them.'

CHAPTER X

§§ 1-20. *On fools.*

(§ 1) 'Monks, there are these two fools. What two? He who shoulders a burden that does not befall him, and he who shirks a burden that befalls him. These are the two.

(§ 2) Monks, there are these two wise ones. What two? He who shoulders a burden that befalls him, and he who takes not up one that does not befall him. These are the two.

(§ 3) Monks, there are these two fools. What two? He who deems unlawful what is lawful, and the reverse. These two.

(§ 4) Monks, there are these two wise ones. What two? (*The reverse of the above.*)

(§ 5) Monks, there are these two fools. What two? He who deems an offence what is not, and the reverse.

(§ 6) Monks, there are these two wise ones. What two? (*The reverse of the above.*)

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[1] *Cf.* the list at *Dialog.* iii, 205; *Expos.* ii, 499 *ff.*

[2] *Paggāha* (=*viriyaŋ*) *avikkhepo*=*citt' ekaggataŋ*. *Comy.*

[3] Eternalism and annihilationism.

[4] *Dhātu-kusalatā*=*aṭṭhārasa-dhātuyo dhātū ti jānanaŋ*. *Comy. Cf. D.* iii, 212; *Dial.* iii, 205 *n*

(§ 7) Monks, there are these two fools. What two?
He who deems lawful what is not, and the reverse.

(§ 8) Monks, there are these two wise ones. What two?
(*The reverse of the above.*)

(§ 9) Monks, there are these two fools. What two?
He who deems included in the Discipline what is not included, and the reverse.

(§ 10) Monks, there are these two wise ones. What two?
(*The reverse of the above.*)

(§ 11) Monks, in two the āsavas increase.[1] In what two?
In him who is worried at what he should not, and the reverse.

(§ 12) Monks, in two the āsavas increase not. In what two?
In him who feels not worried at what he should not, and the reverse.

(§ 13) Monks, in two the āsavas increase. What two? (*As in* § 3.)

(§ 14) Monks, in two the āsavas increase not. In what two? (*As in* § 4.)

(§ 15) Monks, in two the āsavas increase. (*As in* § 5.)

(§ 16) Monks, in two the āsavas increase not. (*As in* § 6.)

(§ 17) Monks, in two the āsavas increase. (*As in* § 7.)

(§ 18) Monks, in two the āsavas increase not. (*As in* § 8.)

(§ 19) Monks, in two the āsavas increase. (*As in* § 9.)

(§ 20) Monks, in two the āsavas increase not. In what two?
In him who deems things not included in the Discipline as not included, and in him who deems things included in the Discipline as so included.
In these two, monks, the āsavas increase not.'

[*Here ends the 'Second Fifty' Section.*][3]

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[1] *Pugg.* 26.
[2] *Kukuccāyati.*
[3] The *Second Fifty* of *Dūka-Nipāta* really has 66 *suttas.*

CHAPTER XI

§§ 1-12. *Longings.*

(§ 1) 'Monks, there are these two longings hard to abandon. What two?

The longing for gain and the longing for life. These are the two.

(§ 2) Monks, these two persons are hard to find in the world. What two?

The one who is first to do a favour[1] and he who is grateful for what is done.[2] These are the two persons hard to find in the world.

(§ 3) Monks, these two persons are hard to find in the world. What two?

One who is content and one who gives content.[3] These two . . .

(§ 4) Monks, these two persons are hard to satisfy. What two?

He who hoards his gains and he who squanders them. These two . . .

(§ 5) Monks, these two persons are easily satisfied. What two?

(*The reverse of the above.*)

(§ 6) Monks, these two things are causes of the arising of lust. What two?

The alluring feature (of an object) and unsystematic attention.[4]

(§ 7) Monks, these two things are causes of the arising of hate. What two?

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[1] *Pugg.* 26 (*paṭhamaṃ upakārakassa kārako*).

[2] *Kataññu-katavedī.* *Comy.* explains by saying that the former wishes the good deed to be done as a duty, and the latter thinks he ought to repay it.

[3] At *Pugg.* 27 Pacceka-Buddhas and the Tathāgata's disciples are *tittā.* The Perfect Buddha is *tappetā—i.e.*, the former are happy in their attainment of perfection, but the latter desires to make others happy also.

[4] *Cf. Buddh. Psych.* 123.

The repulsive feature (of an object) and unsystematic attention.

(§ 8) Monks, these two things are causes of the arising of perverted view. What two?

A voice from another[1] (world) and no thorough attention.

(§ 9) Monks, these two things are the causes of the arising of right view. What two?

A voice from another[1] (world) and thorough attention.

(§ 10) Monks, there are these two offences. What two?

The slight and the grave offence. These two.

(§ 11) Monks, there are these two offences. What two?

That which offends against chastity and that which does not. These two.

(§ 12) Monks, there are these two offences. What two?

The partial and the complete.[2] These are the two offences.'

CHAPTER XII

§§ 1-11. *Aspiration.*[3]

(§ 1) 'The believing monk, if he would aspire perfectly, should thus aspire:

May I be like unto Sāriputta and Moggallāna.

Monks, these are a sort of scale and standard (whereby to estimate) my disciples who are monks,—namely, Sāriputta and Moggallāna.

(§ 2) Monks, the believing nun, if she would aspire perfectly, should thus aspire:

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[1] *Parato ghoso, cf. M.* i, 294; *infra*, text 171. I take this not as 'taking advice from a friend' but as 'clairaudience from another (world).' *Cf. Gotama the Man* (Mrs. Rhys Davids), p. 179. If ordinary speech were meant I think *vācā* or *vacī* would have been used, and if another person were meant *aññassa* or *aññatarassa* would have been used. At *M.* i, 294 this para. follows a statement about abnormal powers. *Manasikāro*=' work of mind.'

[2] *Supra*, text 21, *sâvasesa* and *anavasesa*. The latter leaves no loophole for pardon.

[3] *Cf. K.S.* ii, 159; *A.* ii, 164.

May I be like unto the nuns Khemā and Uppalavaṇṇā.

Monks, these are a sort of scale and standard (whereby to estimate) my disciples who are nuns,—namely, Khemā and Uppalavaṇṇā.

(§§ 3, 4) (*The same is said of*) The housefathers Citta and Hatthaka[1] of Āḷavī and the women lay-disciples Khujjuttarā[1] and Nanda's mother, Veḷukaṇṭakiyā.[2]

(§ 5) Monks, possessed of two qualities the foolish, sinful, ignorant man goes about like a lifeless uprooted thing,[3] is blameworthy, is censured by the intelligent, and begets much demerit. What two things?

Through lack of observation[4] and penetration he speaks in praise[5] of him who deserves not praise, and for the same reason blames him who should be praised.

(*The opposite is said of the wise man*) . . . through observation and penetration.

(§ 6) The fool (*as before*) . . . through lack of observation and penetration finds satisfaction[6] in an unreliable position,[7] and for the same reason is dissatisfied with a perfectly reliable position. Possessed of two qualities . . . he begets much demerit.

The wise man, through observation and penetration (does the opposite).

(§ 7) By wrong behaviour[8] towards two, the fool (*as above*) . . . begets much demerit. What two?

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[1] *Cf.* text, p. 26.

[2] *Cf. K.S.* ii, 160.

[3] *Cf. infra*, text 105, 154; *A.* ii, 4; *D.* i, 86. He lives a life of delusion. The idea seems to be that he is like a tree pulled up by the roots (*khataŋ*). *Comy.* has *guṇānaŋ khatattāya khataŋ*; *DA.* i, 237, *bhinna-patiṭṭho.*

[4] *An-anuvicca, cf. supra* on text 57; *Pugg.* 49.

[5] Text should read *vaṇṇaŋ*.

[6] *Cf. Pugg.* 49, *upadaŋseti=pasādaŋ janeti. Comy.*

[7] *Ṭhāne.*

[8] *Cf. A.* ii, 4.

Towards mother and father . . .

By right behaviour towards two, the wise man . begets much merit. Which ?

Towards mother and father . .

(§ 8) (*The same is said of*) Behaviour towards the Tathāgata and his disciples.

(§ 9) Monks, there are these two conditions. What two ?

Purification of one's mind and non-attachment to anything in the world.

(§§ 10, 11) (*The same for*) Wrath and ill-will . . . restraint of wrath and ill-will.'

Chapter XIII

§§ 1-10. *Gifts.*

(§ 1) ' Monks, there are these two gifts. What two ?

The carnal and the spiritual.[1] These are the two. Of these two the spiritual gift is pre-eminent.

(§§ 2-10) (*The same for*) Two sacrifices . . . liberalities . . . offerings . . . possessions . . . enjoyments in common . . . sharings together . . . givings of favours . . . acts of kindness . . . acts of compassion . . .'

Chapter XIV

§§ 1-12. *Greetings, etc.*

(§§ 1-12) (*The same is said of*) ' Greetings[2] . . . kindly welcomes . . . quests . . . earnest teachings . . . investigations[3] . . . acts of worship . . . great gifts[4] . . . prosperings . . . increases . . . treasures . . . hoardings[5] . . . growths . . .'

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[1] *Cf. It.* 98, *āmisa-* and *dhamma-dānaŋ*.

[2] *Santhāra.*

[3] *Pariyeṭṭhi* (*Comy. pariyiṭṭhi*).

[4] *Ātitheyyāni* (only here and *A.* iv, 63). Pāli Dict. suggests 'great thefts' (?). *Comy. āgantuka-dānāni*, and *v.l. ātitheyyā*.

[5] *Sannicayā.*

CHAPTER XV

§§ 1-17. *Conditions, etc.*

(§ 1) 'Monks, there are these two conditions. What two? Skill in mystic attainments and in emerging therefrom. These are the two.

(§§ 2-17) (*The same for*) Rectitude and mildness . . . endurance and forbearance . . . geniality[1] and kindly greeting . . . harmlessness and purity . . . watching over sense-faculties and moderation in eating (*and the reverse*) . . . power of computation and power of cultivation[2] . . . power of mindfulness and power of concentration . . . calm and insight . . . failure in morality and failure in view . . . success in morality and success in view . . . purity of morals and purity of view . . . purity of view and striving accordantly . . . discontent with good states and disinclination for striving . . . bewilderment and loss of self-possession . . . mindfulness and self-possession.'

CHAPTER XVI

§§ 1-100. *Conditions, etc.*

(§§ 1-10) (*As before, for*) 'Anger and malevolence[3] . . . hypocrisy and spite . . . envy and grudging . . . deceit[4] and treachery . . . immodesty and unscrupulousness . . . (*and their opposites*).

(§§ 11-15) Monks, possessed of two qualities one lives miserably. What two? Anger and malevolence (*and the above*).

(§§ 16-20) Monks, possessed of these two qualities one lives happily. What two? (*The opposites of the above.*)

(§§ 21-25) Monks, these pairs of qualities in a monk who is

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[1] *Sākhaliya* (text mispr. *sāka-*)=*saṇha-vācā*. *Comy.*

[2] *Supra*, text 52, *paṭisankhāna* and *bhāvanā*.

[3] *Cf. S.* iv, 240 *ff.*

[4] Read *māyā*.

a learner conduce to his falling away.[1] What two? Anger and malevolence (*and the rest*).

(§§ 26-30) Monks, these pairs of qualities in a monk who is a learner conduce to his stability. What two? (*The opposites of the above.*)

(§§ 31-35) Monks, possessed of two qualities one is put into Purgatory according to his deserts.[2] What two? Anger and malevolence (*as above*).

(§§ 36-40) (*The same, with "put into Heaven," for*) Free from anger and malevolence.

(§§ 41-45) Possessed of two qualities, monks, some one here, when body breaks up after death, is reborn in the Waste, the Way of Woe, the Downfall, in Purgatory. What two? Anger and malevolence . . .

(§§ 46-52) (*The same for the opposite qualities*) . . . in the Happy Lot, in the Heaven World.

(§§ 53-100) Monks, these two conditions are unprofitable . . . possessed of these . . . (*as before*).

Monks, these two conditions are profitable . . . blame worthy and not blameworthy . . . causing pain and causing pleasure . . . whose fruit is pain and whose fruit is pleasure . . . hostile and peaceful' (*said of the same conditions and their opposites respectively*).

Chapter XVII

§§ 1-5. *Results.*

(§ 1) 'Monks, it was to bring about these pairs of results[3] that the Observances were enjoined on his disciples by the Tathāgata. What two?

The excellence and well-being of the Order . . .

The control of ill-conditioned monks and the comfort of good monks . . .

[1] *Cf. Pts. of Contr.* 64.

[2] *Yathābhataŋ. Cf. supra*, text 8 and *n.* Here *Comy.* has *yathā āharitvā ānetvā nikkhitto evaŋ niraye patiṭṭhito va.*

[3] *Atthavase, supra*, text 60.

The restraint, in this very life, of the āsavas, guilt, faults, fears and unprofitable states: and the protection against the same in a future life.

Out of compassion for householders, and to uproot the factions of the evilly disposed . . .

To give confidence to believers, and for the betterment of believers . . .

To establish true Dhamma, for the support of the Discipline . . .

Monks, it was to bring about these pairs of results . . .

(§ 2) Monks, it was to bring about these aforesaid pairs of results that the following were enjoined on his disciples by the Tathāgata . . .

The obligation[1] . . . the recitation of the obligation[2] . . . the suspension of the obligation[3] . . . the festival[4] (which ends the retreat during the rainy season) . . . the suspension of the festival . . . the act of censure of the Order[5] . . . the act of assigning tutelage[6] . . . the act of expulsion[7] . . . the act of reconciliation[8] . . . the act of suspension from the Order[9] . . . the allowance of probation[10] . . . the act of degradation[11] . . . the paying of penance[12] . . . the act of

[1] *Pāṭimokkha.*

[2] *P-uddesa. Cf. UdA.* 298.

[3] *P-ṭṭhapanaŋ. Cf. Vin.* ii, 241; *UdA.* 299.

[4] *Pavāraṇā, Vin,* i, 155.

[5] *Tajjaniya-kamma* (rebuke for bad language), *Vin.* i, 49 *ff.*

[6] *Nissaya-kamma.* Text and *Comy.* wrongly read *niyassa-. Cf. Vin.* i, 49 (*Comy. bālassa avyattassa seyyakassa bhikkhuno niyassa-k.*), an act of the chapter of monks appointing a tutor to unreliable students.

[7] *Pabbājaniya-k. Cf. Vin. loc. cit.* (*pabbājanaŋ*=' banishment ').

[8] *Paṭisāraṇiya-k. Cf. Vin. loc. cit.* A monk who had offended a layman had to ask his pardon.

[9] *Ukkhepaniya-k.*

[10] *Parivāsa-dānaŋ. Comy. garukâpattiŋ āpannassa paṭicchannāya āpattiyā.* A monk who concealed his offence had to live apart for a time.

[11] *Mūlāya paṭikassanaŋ. Cf. Vin.* ii, 7. The offender was again ' thrown back ' to the beginning of his course (*Comy. parivāse antarâpattiŋ āpannassa*), having offended during his degradation.

[12] *Mānatta-dānaŋ. Cf. Vin.* ii, 7. *Comy.* does not explain the word. It seems to mean ' put in the scales,' ' suspended ' (see Childers).

rehabilitation[1] . . . the reinstatement[2] . . . expulsion[3] . . . full ordination[4] . . . the act of putting a resolution to the vote for the first time[5] . . . the same for the second time . . . for the fourth time . . . passing a fresh rule . . . amending a rule . . . proceedings of inquiry in the presence of the two parties[6] . . . the proceedings about mindfulness[7] . . . the proceedings in restoration after mental disease[8] . . . action by consent of the party[9] . . . proceedings according to a majority[10] . . . proceedings against such and such guilty party[11] . . . the summary statement of a case.[12]

It was to bring about these pairs of results that all (*of the above*) were enjoined on his disciples by the Tathāgata. What pairs?

The excellence and well-being of the Order . . . (*as above*) . . . to establish true Dhamma and support the Discipline.

(§ 3) Monks, for the full comprehension of lust two conditions must be cultivated. What two?

Calm and insight. These two must be cultivated . . .

(§ 4) Monks, for the full comprehension of lust . . . for the utter destruction, abandoning, ending, decay, fading out, ending, giving up and renunciation thereof these two conditions must be cultivated . . .

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[1] *Abbhāna. Cf. Vin.* i, 49.

[2] *Vosāraniya* (*Comy. osār- sammâvattantassa*). At *Vin.* i, 322 reading *osāraṇā*.

[3] *Nissāraṇiyaŋ. Cf. Mil.* 344, 357.

[4] *Upasampadā.*

[5] *Ñatti-*, *Vin.* ii, 89.

[6] *Sammukhā-vinayo. Cf. Vin.* ii, 74.

[7] *Sati-vinaya* (*Comy. sati-vepulla-ppattassa khīṇâsavassa acodan' atthāya*), from which it appears that rules were passed prohibiting the reproval of a perfected 'fully-mindful' one.

[8] *Amūḷha-vinaya. Cf. Vin.* i, 325.

[9] *Paṭiññāta-karaṇaŋ*, where the offender agrees to a punishment.

[10] *Yebhuyyasikā, Vin.* ii, 84. An inquiry based on a majority of learned monks.

[11] *Tassa-pāpiyyasikā. Cf. M.* ii, 249.

[12] *Tiṇa-vatthārakā.* Lit. 'covering as with grass.' *Cf. Vin.* ii, 97.

(§ 5) For the full comprehension of anger, delusion, hate, hypocrisy and spite, envy and grudging, deceit and treachery, obstinacy and impetuosity, pride and overweening pride, mental intoxication and negligence[1] . . . two conditions must be cultivated. What two ?

Calm and insight. These are the two . .

Here ends the Section of Twos.

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[1] *Mada-pamāda. Cf. SnA.* 273.

PART III

THE BOOK OF THE THREES

CHAPTER I.—THE FOOL (1-10).

§§ 1-10. *The fool.*

(§ 1) Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī, in Jeta Grove, at Anāthapiṇḍika's Park. Then the Exalted One addressed the monks, saying: 'Monks.'

'Yes, lord,' replied those monks to the Exalted One. The Exalted One said this:

'Monks, whatsoever fears arise, all of them arise as to the fool, not the wise man.[1] Whatsoever dangers arise . . . whatsoever oppressions of mind arise, all of them arise as to the fool, not the wise man.

Just as, monks, a spark of fire[2] from a hut of reeds or grass burns up houses with gabled roofs, houses plastered inside and out that admit no wind,[3] houses with well-fitting doors and casements,[4] even so whatsoever fears arise . . . all arise as to the fool, not the wise man.

Thus, monks, it is the fool who is haunted by fears, dread of dangers, oppression of mind, not the wise man. Not as to the wise man cometh fear: not as to the wise man cometh dread of anger: not as to the wise man cometh oppression of mind.

Wherefore, monks, thus must ye train yourselves: Abandoning those three conditions by which the fool is to be known,

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[1] *Bālato, no paṇḍitato. Cf. M.* iii, 62. Abl. of reference.

[2] =*M.* iii, 61 (*Dialog.* vi, 188); *aggi-mukko* (*v.l. mutto*).

[3] *Nivātāni.*

[4] *Phussit' aggaḷāni. Comy. piṭṭha-sanghātasmiŋ suṭṭhu-phassitaka-vātāni. Cf. Vin.* ii, 120.

we will acquire and practise those three conditions by which the wise man is to be known.

That is how ye must train yourselves, monks.

(§ 2) Monks, by his deeds the fool is marked, by his deeds the wise man is marked. Wisdom shines forth by one's behaviour.[1]

By three characteristics a fool is to be known. What three?

Immorality in deed, speech and thought. These are the three . . .

By three characteristics a wise man is to be known. What three?

Morality in deed, speech and thought. These are the three . . .

Wherefore, monks, thus must ye train yourselves: Abandoning those three things by which the fool is to be known . . . (*as above*).

(§ 3) Monks, there are these three characteristics, features, stamps[2] of a fool. What three?

Herein, monks, the fool thinks thoughts, speaks words, does deeds that are wrong. Were it not so, how would the wise know: This is a fool, my good sir! This is a depraved man? But inasmuch as the fool thinks thoughts, speaks words, does deeds that are wrong, therefore the wise know: My good sir, this is a fool! This is a depraved man! These are the three . . . stamps of a fool.

Monks, there are these three characteristics, features, stamps of a wise man. What three?

Herein, monks, the wise man thinks thoughts, speaks words, does deeds that are right. Were it not so, how would the wise know: This is a wise man, my good sir! This is a good man? But inasmuch as the wise man . . . does deeds that are right, therefore the wise know: My good sir, this is a wise man! This is a good man! These are the three . . . stamps of a wise man.

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[1] *Apadāne sobhati.* [2] *Padāni.*

(§ 4) Monks, by three characteristics a fool is to be known. What three?

He sees not an offence as such, and when he sees an offence as such he does not make amends, but when another acknowledges his offence he does not pardon it as he ought. By these three things a fool may be known.

Monks, by three characteristics a wise man may be known. What three? (*The reverse of the above.*)

(§ 5) Monks, by three characteristics a fool is to be known. What three?

He is maker of a question without due consideration, he is answerer to a question without due consideration. When another gives answer to a question in well-rounded periods,[1] in language polished and to the point, he is not pleased thereat. These are the three characteristics . .

(*The reverse for the wise man.*)

(§ 6) Monks, by three characteristics a fool is to be known. What three?

By unprofitable deeds, words and thoughts . .

(*The reverse for the wise man.*)

(§ 7) (*The same with*) . . . blameworthy deeds, words and thoughts . . .

(*The reverse for the wise man.*)

(§ 8) (*The same with*) . . . malicious deeds, words and thoughts . . .

(*The reverse for the wise man.*)

Wherefore, monks, thus must ye train yourselves: Abandoning those three characteristics by which a fool is known, we will acquire and practise those by which a wise man may be known. That is how ye must train yourselves.

(§ 9) Monks, possessed of three qualities the foolish, sinful, ignorant man fares about like a lifeless, uprooted thing,[2]

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[1] *Parimaṇḍalehi pada-vyañjanehi.*

[2] As above, text 89, § 5: 154, 293.

is blameworthy, is censured by the intelligent, and begets much demerit. What three ?

Immorality of body, speech and mind. These are the three . . .

(*The reverse for the wise man.*)

(§ 10) Monks, possessed of three qualities, by not abandoning three taints, one is put into Purgatory according to his deserts.[1] What three ?

He is immoral and the taint of immorality is not abandoned by him. He is envious and the taint of envy is not abandoned by him. He is mean and the taint of meanness is not abandoned by him. These are the three . . .

Monks, possessed of three qualities, by abandoning these taints, one is put into Heaven according to his deserts. What three ?'

(*The reverse of the above.*)

Chapter II.—The Wheelwright (§§ 11-20).[2]

§ 11. *Three qualities.*

'Monks, a monk who is well known,[3] if possessed of three qualities, lives to the harm of many folk, to the misery of many folk, to the loss, harm and misery of devas and mankind. What three qualities ?

He encourages others to act and speak contrary to the ordinances of Dhamma, he encourages others to have ideas contrary to Dhamma.[4] These are the three qualities whereby . . .

Monks, a monk who is well known, if possessed of three qualities, lives to the benefit of many folk, to the happiness

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[1] *Yathâbhataŋ nikkhitto*; *supra*, text 96.

[2] The title is that of section 15 of this chapter.

[3] Text *ñātako*; B. *ñāto*, = *ñāto*, *paññāto*, *pākaṭo*. *Comy.*

[4] *Ananulomike*=*sāsanassa na anulome*. *Comy.* He is unorthodox and encourages others to be so.

of many folk, to the profit, benefit and happiness of devas and mankind. What three?'

(*The reverse of the above.*)

§ 12. *Three places.*

'Monks, these three things must be borne in mind, so long as he lives, by a rājah, a duly anointed ruler. What three?

The first is the place where the rājah, the duly anointed ruler, was born.

Then again, monks, the second thing he must bear in mind, so long as he lives, is the place where he was anointed[1] . . .

Then again, monks, the third thing he must bear in mind, so long as he lives, is the place where he won a battle, the place which he occupies as conqueror in the fight.[2] These are the three things . . .

In like manner, monks, these three things must be borne in mind by a monk, so long as he lives. What three?

The place where he got his hair and beard shaved off, donned the saffron robes and went forth a wanderer from home to the homeless life. That is the first thing he must bear in mind, so long as he lives.

Then again, monks, the second thing he must bear in mind . . . is the place where he realized, as it really is, the meaning of "This is Ill. This is the arising of Ill. This is the ceasing of Ill. This is the practice that leads to the ending of Ill."

Then again, monks, the third thing he must bear in mind, so long as he lives, is the place where, by the destruction of the āsavas, he himself in this very life came to know thoroughly the heart's release and release by insight, that is without āsavas, and having attained it abides therein.

These three things, monks, must be borne in mind by a monk, so long as he lives.'

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[1] Here text misprints *padesu* and omits *āvasitto.*

[2] *Sangāma-sīsaŋ ajjhāvasati=tam eva sangāma-ṭṭhānaŋ abhibhavitvā āvasati. Comy.*

§ 13. *Three persons.*

'Monks, these three persons are seen to exist in the world. What three?

He who longs not, he who longs and he who has done with longings.

And who, monks, is the person that longs not?

In this connexion, monks, suppose a certain man is born into a low family, the family of a scavenger or a hunter or a basket-weaver or a wheelwright[1] or a sweeper,[2] or in the family of some wretched man hard put to it to find a meal or earn a living, where food and clothes are hard to get. Moreover he is ill-favoured, ugly, dwarfish, sickly, purblind, crooked, lame, or paralyzed, with never a bite or sup, nor any clothes, vehicle, bed, dwelling or lights, no perfumes or flower-garlands. Such an one hears it said: "So and so of the ruling caste has been anointed by the rulers with the ruler's consecration." But it never occurs to him: When I wonder will the rulers anoint *me* with the ruler's consecration? Such an one, monks, is called "a person that longs not."

And who, monks, is the person that longs?

Suppose, monks, there is the elder son of a rājah, a ruler duly anointed, and he is fit to be consecrated,[3] but has not been, and has reached the age of discretion.[4] He hears it said: "So and so of the ruling caste has been anointed by the rulers with the ruler's consecration." Then it occurs to him: When I wonder will the rulers anoint *me* with the ruler's consecration? This one, monks, is called "a person that longs."

And who, monks, is the person that has done with longings?

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[1] *Ratha-kāra=camma-kāra* (smith or wheelwright). *Cf. A.* ii, 85; iii, 385.

[2] *Pukkusa*. *Cf. infra*, text 162, where it is joined with *caṇḍāla*.

[3] *Ābhiseko* (text has *abhi-*). Read *ābhisek' anabhisitto* (*see* Dict.).

[4] *Acala-patto*. *Comy.* curiously reads *macala-*, but the *m* is merely euphonic and here inserted between two vowels, as at *A.* ii, 86: 'Of the age of sixteen years.'

In this connexion, suppose there is a rājah, of the ruling caste, duly anointed with the ruler's consecration. Then he hears it said: "So and so of the ruling caste has been duly anointed with the ruler's consecration by the rulers." But it does not occur to him: When I wonder will the rulers anoint *me* with the ruler's consecration? The longing for consecration which he had when he was unanointed has utterly ceased in him. This one, monks, is called "a person that has done with longings." These are the three persons . . .

In like manner, monks, these three sorts of monks are seen to exist in the world. What three? The one that longs not, the one that longs, and the one that has done with longings.

And who, monks, is the person that longs not?

Herein, monks, a certain one is immoral, an evil-doer, impure, of suspicious behaviour, of covert deeds.[1] He is no recluse, though he pretends to be: no liver of the righteous life, though he claims to be: rotten within and full of lusts, a rubbish heap of filth is he. Then he hears it said: "Such and such a monk, by the destruction of the āsavas, has himself in this very life come to know thoroughly the heart's release and release by insight, that is without āsavas, and having attained it abides therein." But it never occurs to him: When I wonder shall *I* . . . do likewise . . . in this very life? This one, monks, is called "a person that longs not."

And who, monks, is the person that longs?

In this connexion we have a monk who is moral and of a lovely nature. He hears it said: "Such and such a monk (*as above*) . . . and abides therein." Then he thinks: When I wonder shall *I* do likewise? This one, monks, is called "a person that longs."

And who, monks, is the person that has done with longings?

Here we have the arahant, destroyer of the āsavas. He hears it said: "Such and such a monk . . . (*as before*) . . . and abides therein." But it never occurs to him: When I wonder shall *I* too . . . realize the heart's release, the re-

[1] *Cf. Vin. Cullav.* ix, i, 2; *S.* i, 66; *K.S.* iv, 114 *n.*; *infra*, text III, 2, 7.

lease by insight, and having attained it abide therein? Why not? Because, monks, the longing for release which was his when unreleased is now allayed.

This one, monks, is called "the person that has done with longings."

These, monks, are the three persons who are found existing in the world.'

§ 14. *Dhamma.*

'Monks, a rājah who is a world-monarch, a just and righteous ruler,—even he is not without a rājah.'[1]

At these words a certain monk said to the Exalted One:

'Who then, lord, is ruler over a world-monarch, a just and righteous ruler?'

'Dhamma, monk,' replied the Exalted One, and went on to say:

'Herein, monk, a rājah who is a world-monarch, a just and righteous ruler, in dependence on Dhamma, honouring Dhamma, respectful and deferential to Dhamma, with Dhamma as his banner,[2] with Dhamma as his standard, with Dhamma as his overlord,[3] keeps constant watch and ward amongst the folk.

Then again, monk, a rājah . . . keeps constant watch and ward amongst the warriors who follow in his host, amongst the brāhmins and housefathers, dwellers in outlying parts, amongst recluses and brāhmins, beasts and birds alike.

He it is, that rājah . . . who keeps constant watch and ward . . . that rolls the wheel of sovereignty according to Dhamma. That wheel of sovereignty is not to be upset by any human being whatsoever, by any foe that lives.

Just so, monk, the Tathāgata, that Arahant who is a Fully Enlightened One, the just and righteous ruler, is dependent on Dhamma, honouring Dhamma, respectful and deferential to Dhamma, with Dhamma as his banner, Dhamma as his standard, with Dhamma as his overlord, keeps constant

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[1] Text *so pi nāma arājakaŋ cakkaŋ vatteti. Comy. so pi na arājakaŋ v.*

[2] *Cf. K.S.* ii, 190.

[3] *Ādhipateyya.*

watch and ward over the actions of his body, ever thinking: Such and such action of body must not be followed, must not be followed.

. . . And the same is to be said of actions of speech and thought . . .

He it is, monk, that Tathāgata, that Arahant . . . thus keeping constant watch and ward over acts of body, speech and thought, keeps rolling the unsurpassed wheel of Dhamma in accordance with Dhamma. That wheel [of righteousness] is not to be turned back by any recluses or brāhmins, by any deva or Māra or Brahmā whatsoever in the world.'

§ 15.

§§ i-v. *The wheelwright* or *Pacetana.*

(§ i) On a certain occasion the Exalted One was staying at Isipatana in the Deer Park. Then the Exalted One addressed the monks, saying: 'Monks.'

'Yes, lord,' replied those monks to the Exalted One. The Exalted One said:

'Once upon a time, monks, there was a rājah named Pacetana.[1] Now one day the rājah Pacetana said to his wheelwright:

"Master wheelwright, six months hence there will be a battle. Can you make me a new pair of wheels, master wheelwright ?"

"I can, your honour," replied the wheelwright to the rājah Pacetana.

Well, when six months, less six days, were gone, he had finished but one wheel. Then said the rājah to him:

"Master wheelwright, six days hence there will be a battle. Is the new pair of wheels complete ?"

"Your honour, during these six months, less six days, one wheel is finished."

"But can you finish the second wheel in six days ?"

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[1] This is one of the stories not in the Jātaka Book. On these *cf.* Rhys Davids, *Buddhist India,* 196. *Cf.* also *M.*, Sutta 81; *D.* i, 143; *K.S.* v, 125, etc.

"I can, your honour," replied the wheelwright.

(§ ii) Well, monks, in six days finishing the second wheel he took the new pair of wheels and went off to see the rājah Pacetana. On getting there he said this to him:

"Here's the new pair of wheels finished, your honour."

"Master wheelwright, I see no difference, no difference at all between the two wheels, the one you took six months, less six days, to make, and the one you finished in six days."

"But there is a difference, your honour. Let your honour look!"

So saying, monks, the wheelwright set rolling the wheel he had finished in six days. The wheel kept rolling so long as the impulse that set it moving lasted.[1] Then it circled round and round and fell to the ground.

Then he set rolling the wheel which he had finished in six months, less six days. It kept rolling so long as the impulse that set it going lasted, and then stood still,—stuck to the axle, you would have thought.

(§ iii) "But, master wheelwright," said the rājah, "what is the reason, what is the cause why the wheel you made in six days rolled on while the impulse lasted, then circled round and round and fell to the ground: whereas the one you made in six months, less six days, stood still,—stuck to the axle, you would have thought?"

"Your honour, as to the wheel I finished in six days, its rim was crooked, full of faults and flaws: so were the spokes and hub. Owing to the crooked, faulty, flawed nature of rim, spokes and hub, when set rolling it went on so long as the impulse that set it going lasted, then circled and fell to the ground. But, your honour, as to the wheel I took six months, less six days, to finish, its rim was not crooked; it was faultless, flawless: so were the spokes and hub. Owing to the even, faultless, flawless nature of rim, spokes and hub, the wheel set rolling rolled on so long as the impulse that set

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[1] *Abhisankhārassa gati=payogassa gamanaŋ. Comy.*

it moving lasted, then it stood still,—stuck to the axle, you would have thought."

(§ iv) Now, monks, maybe you are thinking that on that occasion that wheelwright was someone else. But you must not so think. I myself was that wheelwright on that occasion. Then, monks, I was an expert in wood that was crooked, full of faults and flaws. Now, monks, I, the Arahant, who am a Fully Enlightened One, am expert in the crooked ways, the faults and flaws of body. I am an expert in the crooked ways, the faults and flaws of speech and thought.

(§ v) Monks, in whatsoever monk or nun the crookedness of body, speech and thought is not abandoned,—such fall[1] away from this Dhamma-Discipline, just like the wheel that was finished in six days.

In whatsoever monk or nun the crookedness of body, speech and thought is abandoned,—such are firm-set in this Dhamma-Discipline, just like the wheel that was finished in six months, less six days.

Wherefore, monks, thus must ye train yourselves: We will abandon the crookedness, the faults and flaws of body. We will abandon the crookedness, the faults and flaws of speech and thought. That is how ye must train yourselves, monks.'

§ 16. *The Sure Course.*

'Monks, possessed of three qualities a monk is proficient in the practice leading to the Sure Course,[2] and he has strong grounds[3] for the destruction of the āsavas. What three?

Herein a monk keeps watch over the door of his sense faculties: he is moderate in eating and given to watchfulness.

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[1] Text *papatitā*. *Comy. papatikā=guṇa-patanena patitā.*

[2] *Apaṇṇakataŋ paṭipadaŋ=aviruddha-ekaŋsa-niyyānika-kāraṇa-sāra-maṇḍa-apaccanīka-anuloma-dhammānudhamma-paṭipadaŋ. Comy.*, and quotes *JA.* i, 104:

> *Apaṇṇakaŋ ṭhānam eke dutiyam āhu takkikā,*
> *Etad aññāya medhāvī taŋ gaṇhe yad apaṇṇakan ti*

(where *see JA. Comy.*). *K.S.* iv, 253 *n.*; *VM.* 393. *Cf. Path of P.* ii, 455.

[3] Text *yoni c' assa āraddho. Comy. yoni c' assa āraddhā*; *It.* 30; *S.* iv, 175, *yoniso āraddho. Cf. K.S.* iv, 110 *n.*

And how does he keep watch over the door of his sense faculties?

Herein a monk, seeing an object with the eye, does not grasp at the general features or at the details thereof.[1] Since coveting and dejection, evil, unprofitable states, might overwhelm one who dwells with the faculty of the eye uncontrolled, he applies himself to such control, sets a guard over the faculty of eye, attains control thereof.

When he hears a sound with the ear or with the nose smells a scent, or with the tongue tastes a savour, or with body contacts tangibles; when with mind he cognizes mental states,—he does not grasp at the general features or details thereof. But since coveting and dejection, evil, unprofitable states, might overwhelm one . . . he sets a guard over the faculty of mind, attains control thereof.

That, monks, is how a monk has the door of his faculties guarded.

And how is a monk moderate in eating?

Herein a monk takes his food thoughtfully and prudently; not for sport, not for indulgence, not for personal charm or adornment, but just enough for the support and upkeep of the body, to allay its pains, to help the practice of the holy life, with the thought: My former feeling I check and I set going no new feeling. So shall I keep going, be blameless and live happily. Thus a monk is moderate in eating.

And how is a monk given to watchfulness?[2]

Herein, by day a monk walks up and down and then sits, thus cleansing his heart of things that he must check. By night, for the first watch he does likewise. In the middle watch of the night, lying on his right side he takes up the lion-posture,[3] resting one foot on the other, and thus collected and composed fixes his thoughts on rising up again. In the last watch of the night, at early dawn, he walks up and down,

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[1] *Cf. K.S.* iv, 102, 185; *Pts. of Contr.* 246.

[2] Acc. to *Comy.* he divides the day and night into six watches, and is awake in five of them.

[3] *Cf. A.* ii, 244.

then sits, and so cleanses his heart of things that he must check. That is how a monk is given to watchfulness.

Possessed of these three qualities, a monk is proficient in the practice leading to the Sure Course, and he is thorougly set upon the destruction of the āsavas.'[1]

§ 17. *Three qualities.*

'Monks, these three qualities conduce to one's own discomfort, to that of other folk and both to one's own discomfort and that of other folk. What three ?

Immorality of deed, speech and thought. These are the three qualities . . . Monks, these three qualities . . .' (*the reverse of the above*).

§ 18. *The Deva-World.*

'Monks, if Wanderers holding other views should thus question you:

"Is it for the sake of rebirth in the Deva-World that Gotama, the ascetic, lives the righteous life ?"—thus questioned would ye not be annoyed, distressed or disgusted ?'

'Yes, lord.'

'So then, monks, it would seem that ye are annoyed, distressed, disgusted with the idea of deva-life, deva-beauty, the idea of deva-bliss, fame and sovereignty. How much more should ye not be annoyed, distressed, disgusted with the idea of immorality in deed, speech and thought ?'

§ 19. *The shopkeeper* (*a*).

'Monks, possessed of three characteristics a shopkeeper is incapable of acquiring wealth he had not before, of holding what he gets, or increasing what he holds. What three ?

Herein, monks, the shopkeeper at early dawn attends not closely to his work, nor yet at midday, nor again at eventide. These are the three characteristics . . .

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[1] Text *yoni c'assa araddho* (*Comy.* and *S.* iv, 175 āraddhā). *Cf. It.* 30.

Just so, monks, possessed of three characteristics a monk is incapable of acquiring a state of profit, of holding it when gotten or increasing a state of profit when he gets it. What are the three?

Herein, monks, at early dawn the monk does not concentrate on the mark[1] of his meditation exercise, nor yet at midday, nor again at eventide. It is owing to these three characteristics that he is incapable . . .

Monks, possessed of three characteristics the shopkeeper is capable of acquiring wealth he had not before, of holding what he gets, of increasing what he holds. What three?'

(*The reverse of the above for shopkeeper and monk.*)

§ 20. *The shopkeeper* (*b*).

'Monks, possessed of three characteristics a shopkeeper in no long time attains greatness and increase in wealth. What three?

Herein, monks, a shopkeeper is shrewd,[2] supremely capable[3] and inspires confidence.[4] And how, monks, is he shrewd?

Herein, monks, the shopkeeper knows of his goods: This article, bought for so much and sold for so much, will bring in so much money, such and such profit. That is how he is shrewd.

And how, monks, is a shopkeeper supremely capable?

Herein, monks, the shopkeeper is clever at buying and selling goods. That is how he is supremely capable.

And how, monks, does a shopkeeper inspire confidence?

Herein, monks, the shopkeeper becomes known to housefathers or housefathers' sons, or to wealthy, very rich and opulent men, thus: This shopkeeper, my good sir, is shrewd, supremely capable and resourceful, competent to support sons and wife, and from time to time to pay us interest[5] on

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[1] *Cf. VM.* i, 123, the reflex image.

[2] *Cakkhumā=paññā-cakkhunā cakkhumā. Comy.*

[3] Text *vidhūro. Comy. vidhuro=visiṭṭha-dhuro, uttama-dhuro, ñāṇa-sampayuttena viriyena samannāgato.* Pāli Dict. suggests *vidhūra=paṇḍita*, or perhaps *vidura.*

[4] *Nissaya-sampanno.*

[5] *Anuppadātuŋ=gahita-dhana-mūlikaŋ vaḍḍhiŋ anupp. Comy.*

money loaned. They make offers of wealth[1] to him, saying: "Master shopkeeper, take this money and trade with it;[2] support your sons and wife, and pay us back from time to time." That, monks, is how a shopkeeper inspires confidence. Possessed of these three characteristics a shopkeeper in no long time attains greatness and increase of wealth.

In like manner, monks, possessed of three characteristics a monk in no long time attains greatness and increase in profitable states. What three?

Herein a monk is shrewd, supremely capable and inspires confidence.

And how is a monk shrewd?

Herein a monk knows, as it really is, the meaning of This is Ill . . . this is the practice leading to the ending of Ill. That is how he is shrewd.

And how is a monk supremely capable?

Herein a monk dwells ardent in energy: by abandoning unprofitable states and giving rise to profitable states he is stout and strong to struggle, not declining the burden in good states. That is how he is supremely capable.

And how does a monk inspire confidence?

Herein, monks, from time to time he frequents the company of monks of wide knowledge, versed in the Sayings,[3] who know the Outline thoroughly, who know the discipline and summaries[4] by heart. He inquires of them and questions them thus: "How is this, your reverence? What is the meaning of this?" Those worthies then open up to him what was sealed, make clear what was obscure, and on divers doubtful points of doctrine they resolve his doubts. That, monks, is how a monk inspires confidence.

Possessed of these three characteristics a monk in no long time attains greatness and increase in profitable states.'

Here ends the First Section for Recital.[5]

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[1] Text *nimantanti*: *v.l.* and *Comy. nipatanti=nimantenti, Comy.*

[2] *Ito bhoge karitvā.* [3] *Āgatâgamā.*

[4] *Mātikā. Comy.* '*dve m.*,' but on *A.* iii, 360, '*dve Pāṭimokkhā.*'

[5] *Bhāṇa-vāraṃ.* This title occurs in B. MSS.

Chapter III.—On Persons (§§ 21-30).

§ 21. *Testifying with body.*

Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī at Jeta Grove, in Anāthapiṇḍika's Park.

Now the venerable Saviṭṭha[1] and Koṭṭhita the Great went to visit the venerable Sāriputta, and on coming to him greeted him courteously . . . As he sat at one side the venerable Sāriputta said this to the venerable Saviṭṭha:

'Reverend Saviṭṭha, there are these three persons to be found in the world. What three? One who has testified to the truth with body,[2] one who has won view, and one released by faith. These are the three . . . Now sir, of these three which seems to you most excellent and choice?'

'Yes, reverend Sāriputta, there are these three persons . . Of these three I prefer the one released by faith. Why so? Because in this one the faculty of faith is most developed.'

Then the venerable Sāriputta asked the same question of the venerable Koṭṭhita the Great, who replied:

'To me the one who has testified to the truth with body seems most excellent and choice. Why so? Because in this one the faculty of concentration is most developed.'

Then the venerable Koṭṭhita the Great asked the same question of the venerable Sāriputta, who replied:

'Reverend Koṭṭhita, there are these three persons . . . Of these three he who has won view seems to me the most excellent and choice. Why? Because, sir, in this one the faculty of insight is most developed.'

Then said the venerable Sāriputta to the two others:

'Now, sirs, we have all three expressed our views according to our several leanings. Suppose we go together to visit the Exalted One, and on coming to him let us tell him

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[1] *Cf. S.* ii, 113; *Gotama the Man*, 52, 89, 111, 114, 138, 281; *F. Dialog.* i, 107 and *supra* on text 24.

[2] *Kāyasakkhī*=*aṭṭha vimokkhe kāyena phusitvā* (as at *A.* ii, 89). *Comy. Cf. Pugg.* 14, 15, and above on *Two Persons.*

of this matter. According as the Exalted One shall decide it, so will we uphold.'[1]

'Very good, sir,' said the other two to the venerable Sāriputta.

So all three went to visit the Exalted One, and on coming to him saluted him and sat down at one side. So seated the venerable Sāriputta told the Exalted One (all the talk they had had on the subject). Then said the Exalted One:

'It is no easy matter, Sāriputta, to decide off-hand which of these three persons is the most excellent and choice. It may well be that this person who is released by faith is on the path to arahantship: that this one who has testified to the truth with body is a once-returner or a non-returner: that this one who has won view is also a once-returner or a non-returner. It is no easy thing, Sāriputta, to decide off-hand about this matter. It may well be that this person who has testified to the truth with body is on the path to arahantship: that the other two are once-returners or non-returners. Or again it may well be that this person who has won view is on the path to arahantship, while the two others are once-returners or non-returners. Indeed it is no easy task, Sāriputta, to decide off-hand which of these three persons is most excellent and choice.'

§ 22. *The sick man.*[2]

'Monks, there are these three types of sick men to be found in the world. What three?

Herein, monks, a sick man, whether he obtain proper diet or not, whether he obtain proper medicines or not, whether he obtain proper nursing or not, does not recover from that sickness of his.

Then again, monks, maybe a sick man, whether he obtain

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[1] *Dhārissāma.* I have generally trans. this word 'bear in mind.' Here the meaning seems to be 'accept as gospel.' At any rate the Master leaves the question undecided.

[2] *Cf. Pugg.*, p. 28; *Human Types*, p. 41.

all these things or not, does nevertheless recover from that sickness.

Yet again, monks, maybe a sick man, though he receive not any of these things, yet recovers from that sickness.

Now, monks, as to the sick man who gets proper diet or proper medicines or proper nursing, and recovers from that sickness (but not in case he fails to get them),—with respect to this particular sick man, proper diet, medicines and nursing have been prescribed, and it is on his particular account (owing to his having recovered) that other sick men ought to be attended to.[1] So then these are the three types of sick men . . .

Now, monks, there are three types of men to be found in the world who may be compared to these three types of sick men. What three?

In this connexion, monks, a certain person, whether he get or do not get the chance of seeing the Tathāgata; whether he get or do not get the chance of hearing Dhamma-Discipline set forth by the Tathāgata,—does not enter on the assurance of perfection in conditions that are good.[2]

Herein again, monks, a certain person, whether or no he get the chance of seeing the Tathāgata . . . does enter on the assurance of perfection in conditions that are good.

Herein yet again, monks, a certain person gets, does not fail to get, the chance of seeing the Tathāgata, of hearing the Dhamma-Discipline set forth by the Tathāgata, and does enter on the assurance of perfection in conditions that are good.

Now, monks, it is on account of this last one that Dhamma-teaching is proclaimed, and it is on his account that Dhamma is to be taught to others.

These are the three types of men to be found in the world, who may be compared to these three types of sick men.'

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[1] The others ought to have medical attendance, on the chance of their recovery.

[2] *Niyāmaŋ kusalesu dhammesu sammattaŋ*. *Cf. K.S.* iii, 177 *n.*; *Pts. of Contr.* 177, 185.

§ 23. *Accumulation.*

'Monks, these three persons are found existing in the world. What three?

Herein, monks, a certain person accumulates[1] acts of body, speech and thought that are discordant. As a result of so doing he is reborn in a world that is discordant. So reborn in such a world, contacts that are discordant affect him. Thus affected by discordant contacts he experiences feeling that is discordant, utterly painful, such as, for instance, dwellers in Purgatory feel.

Herein again, monks, a certain person accumulates acts of body that are harmonious, acts of speech that are harmonious, acts of thought that are harmonious. As a result of this he is reborn in a world that is harmonious. So reborn, harmonious contacts affect him. Thus affected he experiences feeling that is harmonious, utterly blissful, such as the devas of the Pure Abodes feel.

Yet again, monks, a certain person accumulates acts of body, speech and thought that are both discordant and harmonious. So doing he is reborn in a world that is both discordant and harmonious. Thus reborn, contacts both discordant and harmonious affect him. Thus affected he experiences feelings both discordant and harmonious, a mixture[2] of pleasure and pain, such as for instance some human beings, some devas and some dwellers in Purgatory feel.

So there are these three persons found existing in the world.'

§ 24. *Most helpful.*

'Monks, these three persons are very helpful to another person. What three?

The one through whom a person goes for refuge to the Buddha, to Dhamma and the Order . . .

Then there is the one through whom one understands, as

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[1] *Abhisankharoti=rāsiŋ karoti. Comy.*

[2] Text adds *sankiṇṇaŋ*, not in Sinh. text or *Comy.*

it really is, the meaning of: This is Ill . . . This is the practice that leads to the ending of Ill.

Also there is the one through whom a person, by destroying the āsavas, himself in this very life comes to know thoroughly the heart's release, the release by insight which is freed from the āsavas, and having attained it abides therein. Such a person is very helpful to one.

These are the three persons. Than these three I declare there is no other more helpful to this person. To these three persons I declare one cannot make requital by salutations, by rising up in his presence, by saluting him with clasped hands, by dutiful behaviour or by offerings of the requisites of food, clothing, bed and lodging, medicines and extra delicacies.'

§ 25. *The open sore.*[1]

'Monks, these three persons are found existing in the world. What three?

The one whose mind is like an open sore, the lightning-minded and the diamond-minded.

Of what sort, monks, is the one whose mind is like an open sore?

Herein a certain person is irritable and turbulent. When anything, no matter how trifling, is said to him, he becomes enraged, he gets angry and quarrelsome: he resents it and displays anger, hatred and sulkiness. Just as, for instance, when a festering sore, if struck by a stick or sherd, discharges matter all the more, even so, monks, a certain person . . . displays anger, hatred and sulkiness. This one is called "He whose mind is like an open sore."

And of what sort, monks, is the lightning-minded?

Herein a certain person understands, as it really is, the meaning of: This is Ill . . . This is the practice that leads to the ending of Ill. Just as, monks, a man with good eyesight sees objects in the gloom of murky darkness by a flash

[1] *Cf. Pugg.*, p. 30; *PuggA.* 212. *Vajira* also='thunderbolt,' as at *Buddh. Psych. Eth.*, p. 339 *n.*

of lightning,[1] even so in this case a certain person understands, as it really is, the meaning of: This is Ill . . . This one, monks, is called " He whose mind is like a lightning-flash."

And of what sort, monks, is the diamond-minded ?

Herein a certain person, by the destruction of the āsavas, himself in this very life comes to know thoroughly the heart's release, the release by insight which is freed from the āsavas, and having attained it abides therein. Just as, monks, there is nothing, whether gem or rock, which a diamond cannot cut, even so a certain person, by the destruction of the āsavas, himself . . . This one is called " The diamond-minded."

Thus, monks, these three persons are found existing in the world.'

§ 26. *To be followed.*[2]

'Monks, these three persons are found existing in the world. What three ?

There is a person who is not to be followed, not to be served, not to be honoured.

Then there is a person who should be followed, served and honoured. And there is the one who is to be followed, served and honoured with worship and reverence.

Now of what sort, monks, is the one who is not to be followed?

In this case a certain person is inferior (to oneself) in virtue, concentration and insight.[3] Such an one, monks, is not to be followed, served or honoured, except out of consideration, except out of compassion for him.[4]

And of what sort, monks, is the one who should be followed ?

In this case a certain person is like oneself in virtue, concentration and insight. Such an one should be followed,

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[1] *Cf. Expos.* ii, 497.

[2] *Cf. Pugg.*, p. 35.

[3] *Sīla-samādhi-paññā* (the three divisions of the Eightfold Way), roughly corresponding to the stages of the virtuous man, the intellectually awake and the intuitively awake (who are beyond the common person or *puthujjana*). So divided by Dhammadinnā at *M.* i, 301.

[4] *Anuddayāya.* Text has *anuddayā.*

served and honoured. Why? With this idea: As we are both proficient in morals, our talk will be of morality, it will continue to our profit,[1] and that will be to our comfort. As we are both proficient in concentration . . . in insight . . . our talk will be of those subjects, it will continue to our profit, and that will be to our comfort. Therefore such a person should be followed, served and honoured.

And of what sort, monks, is the one who is to be followed, served and honoured with worship and reverence?

In this case a certain person is superior to oneself in virtue, concentration and insight. Such an one should first be worshipped and revered, then followed, served and honoured. Why so? With this idea: In this way I shall complete the sum-total of virtues[2] not yet complete: or by insight I shall supplement[3] it here and there when it is complete: or I shall complete the sum-total of my concentration (exercises) not yet complete: or I shall supplement it by insight here and there when it is complete. Or again I shall complete the sum-total of my insight not yet complete, or, when complete, I shall supplement it here and there by insight. Therefore such a person should be followed, served and honoured with worship and reverence.

These, monks, are the three persons found existing in the world.

Who follows mean companions soon decays:
He never fails who with his equals mates:
Who leans towards the noble rises soon.
So do thou serve a better than thyself.'[4]

§ 27. *Loathsome.*[5]

'Monks, these three persons are found existing in the world. What three?

There is a person who is to be shunned as loathsome, not to

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[1] *Pavattanī.* *Pugg.* reads *-inī,* and has this sentence third in order. *Comy. pavattissati na patihaññissati.* *Cf. infra,* text 151.

[2] *Sīlakkhandha.* *Cf. Expos.* i, 187.

[3] *Anuggahissāmi.* [4] *JA.* iii, 324. [5] *Cf. Pugg.*, p. 36.

be followed, served and honoured. There is a person who is to be regarded with indifference,[1] not to be followed, served and honoured. There is a person who is to be followed, served and honoured.

Of what sort, monks, is the one who is to be shunned ?

In this case a certain person is immoral, an evil-doer, impure, of suspicious behaviour, of covert deeds. He is no recluse, though he pretends to be one: he is no liver of the righteous life, though he pretends to be: rotten within and full of lusts, a rubbish-heap of filth is he.[2] Such an one, monks, is to be shunned as loathsome, not to be followed, served and honoured. Why so ? Because, even though one do not profess adherence to the views of such a man, nevertheless an ill report spreads abroad about one, that he is a man who associates with evil-doers, a man who has bad friends, one who consorts with the wicked.

Now, monks, suppose a snake goes into a dunghill. Though he does not bite[3] (the one who takes him out), yet he befouls him. Just so, monks, though one do not profess adherence to the views of such a man, nevertheless an ill report spreads abroad that one is . . . one who consorts with the wicked.

Wherefore, monks, such an one is to be shunned as loathsome, not to be followed, served and honoured.

And of what sort, monks, is the person who is to be treated with indifference ?

In this case a certain person is irritable and turbulent.[4] When anything, however trifling, is said to him he becomes enraged, gets angry and quarrelsome: he resents it, and displays anger, hatred and sulkiness. Just as when a festering sore, if struck by a stick or sherd, discharges matter all the more, even so a certain person . . . displays anger, hatred and sulkiness. Just as a firebrand of *tiṇḍuka*[5] wood, if struck

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[1] *Ajjhupekkhitabbo*. *Cf*. *S*. v, 440.

[2] *Supra*, text 108; *K.S*. iv, 114.

[3] Text should read *ḍasati* for *ḍassati*. *Comy*. takes the snake to be *dhammanī ahi* ('rat snake' acc. to Childers). The dunghill is immorality.

[4] *Supra*, text 124.

[5] Dictionaries call this *Diospyros embryopteris*.

by a stick or sherd, fizzles and sputters all the more, even so a certain person . . . Just as a cesspit stirred with a stick or sherd gives out a stench more noisome than before, even so a certain person . . . displays anger, hatred and sulkiness. Such a person, monks, is to be regarded with indifference . . . Why so? Because one thinks: He might curse me. He might abuse me. He might do me some injury. Wherefore, monks, such a person is to be treated with indifference, he is not to be followed, served and honoured.

And of what sort, monks, is the person who is to be followed, served and honoured?

In this case a certain person is virtuous, of a lovely nature. Such an one should be followed . . . Why so? Because, although one may not profess[1] adherence to his views, yet a fair report spreads abroad that one is a man who associates with the lovely, a man who has worthy friends, a man who consorts with the worthy. Wherefore such an one is to be followed, served and honoured.

These, monks, are the three persons found existing in the world.

> Who follows mean companions soon decays:
> He never fails who with his equals mates:
> Who leans towards the noble rises soon.
> Then do thou serve a better than thyself.'

§ 28. *Fair-spoken.*[2]

'Monks, these three persons are found existing in the world. What three?

The tricky-tongued,[3] the fair-spoken[4] and the honey-tongued.

And of what sort, monks, is the tricky-tongued?

Herein, monks, a certain person is summoned to go before

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[1] I read *na* for *pana* of text.

[2] *Cf. Pugg.*, p. 29.

[3] *Text* and *Comy. gūtha-bhāṇī.* I read *kūṭa-* with Kern's emendation of *Pugg.*, for the textual explanation favours the meaning 'deceit.' *Comy.* paraphr. as *akantaŋ vacanaŋ.*

[4] *Puppha-bhāṇī,* lit. 'flower-spoken.'

a court, a company or gathering of his relations, or a guild or to the royal palace, and as an eye-witness (of some deed) is cross-examined thus: " Come now, my man,[1] say what you know !" Then, though ignorant, he says that he knows. Though he knows, he denies all knowledge. Though he was not an eye-witness of the event, he says he was. Though an eye-witness, he denies it. Thus to shield himself or others, or for the sake of some trifling gain, he knowingly tells a lie. This one, monks, is called " the tricky-tongued."

And of what sort, monks, is the fair-spoken ?

(*The reverse of the above.*)

And of what sort, monks, is the honey-tongued ?

In this case a certain person, abandoning harsh speech, abstains therefrom. Whatsoever speech is harmless, pleasant to the ear, agreeable, touching the heart, courteous, delightful to many folk, pleasant to many folk—such speech he uses. This one is called " the honey-tongued."

These are the three persons . . .'

§ 29. *Blind.*[2]

'Monks, there are these three persons found existing in the world. What three ?

The blind, the one-eyed, the two-eyed.

And of what sort, monks, is the blind ?

Herein a certain person has not the eye to acquire wealth unattained, or to make the wealth he has increase. He has not the eye fit to see states that are good and bad, to see states that are blameworthy and praiseworthy, states mean and exalted, states resembling light and darkness. This one, monks, is called " the blind."

And of what sort, monks, is the one-eyed ?

In this case a certain person has the eye to acquire wealth (*the reverse of the above*) . . . but not the eye to see states that are good and bad. This one is called " the one-eyed."

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[1] Text *evam bho purisa.* Sinh. text *eh' ambho,* acc. to which I trans.

[2] *Cf. Pugg.,* p. 30.

And of what sort, monks, is the two-eyed ?

In this case a certain person has both the eye to acquire wealth unattained and the eye to make the wealth he has increase, and the eye to see states that are good and bad, to see states that are blameworthy and praiseworthy, states mean and exalted, states resembling light and darkness. This one is called " the two-eyed." These are the three persons . . .

> The blind, of sight bereft, hath no such wealth,
> Nor works good deeds, unlucky in both ways.[1]
> And then again 'tis said the one-eyed man,
> Conjoined[2] with right and wrong, searches for wealth
> With tricks and fraud and lies: worldly, purse-proud,[3]
> And clever to gain wealth is he, and hence
> Departing is afflicted sore in Hell.
> But best of all's the being with two eyes:
> His wealth, with right exertion rightly won,[4]
> He gives away: with best intent, unwavering,[5]
> In a blessed home he's born, nor sorrows there.
> So from the blind and one-eyed keep aloof,
> And join thyself to worthy two-eyed man.'

§ 30. *Topsy-turvy.*[6]

'Monks, there are these three persons found existing in the world. What three ?

The topsy-turvy-brained,[7] the scatter-brained,[8] and the man of comprehensive brain.

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[1] *Ubhayattha kaliggaho* (throws the unlucky die). *Cf. M.* i, 403: both in this life and the next acc. to *Comy.*

[2] *Saŋsaṭṭho. Comy.* reads *saṭṭho=kerāṭika*, tricky.

[3] *Kāmabhogī ca mānavo.*

[4] *Dhammaŋ*, adverb.

[5] *Avyagga-manaso=nibbicikicchā* (*nis-vicikicchā*). *Comy.* At *S.* i, 96 *Comy.* explains it as *ekagga-citto.*

[6] *Cf. Pugg.*, p. 31.

[7] *Avakujja-pañño=adho-mukha-p.* (head downwards). *Comy. Cf. S.* v, 89; *K.S.* v, 75, where it is equal to *udaya-vaya.*

[8] *Ucchanga-pañño*, lit. 'lap-brained,' explained below in the simile.

And of what sort, monks, is the topsy-turvy-brained?

Herein a certain person frequents the monastery[1] to hear Dhamma from the lips of the monks. The monks teach him Dhamma that is lovely in the beginning, lovely in the middle, lovely in the ending, both in spirit and in letter. They make plain the holy life perfectly fulfilled in all its purity.

But as he sits there he pays no heed to that talk in its beginning, pays no heed to its middle, pays no heed to its ending. Also when he has risen from his seat he pays no heed thereto . . . Just as when a pot is turned upside down,[2] the water poured thereon runs off and does not stay in the pot, even so in this case a certain person frequents the monastery . . . but pays no heed to that talk . . . also when he rises from his seat he pays no heed thereto . . . This one is called "the topsy-turvy-brained."

And of what sort, monks, is the scatter-brained?

In this case a certain person frequents the monastery . . . As he sits he pays heed to that talk in its beginning, its middle and its end, but when he has risen up from his seat he pays no heed thereto . . . Just as when in a man's lap divers kinds of food are piled together, such as sesamum, rice, sweetmeats and jujube fruits. When he rises from his seat he scatters all abroad through absent-mindedness,—even so, monks, in this case a certain person frequents the monastery . . . but when he has risen from his seat he pays no heed thereto. This one is called "the scatter-brained."

And of what sort, monks, is the man of comprehensive mind?

In this case a certain person frequents the monastery to hear Dhamma from the lips of the monks. They teach him Dhamma that is lovely in the beginning, lovely in the middle, lovely in the ending, both in its spirit and its letter. They make plain the holy life perfectly fulfilled in all its purity. As he sits there he pays heed to that talk in its beginning, he pays heed to that talk in its middle, he pays heed to its ending.

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[1] *Ārāma*, a park or garden where Wanderers and monks resorted: sometimes with a rest-house for travellers, as in Anāthapiṇḍika's Park.

[2] *Cf. S.* v, 48.

Also when he rises from his seat he still bears it in mind. Just as when a pot is set upright the water poured therein accumulates and does not run away, even so in this case a certain person frequents the monastery . . . and pays heed to that talk . . . Also when he rises from his seat he bears it in mind, in its beginning, in its middle, in its ending. This one, monks, is called "the man of comprehensive mind."

Such, monks, are the three persons found existing in the world:

The topsy-turvy-brained, the fool and blind,
Tho' oft and oft resorting to the monks,
Hearing their talk, beginning, middle, end,
Can never grasp it. Wisdom is not his.

Better than he the man of scattered brains.
He, oft and oft resorting to the monks,
Hears all their talk, beginning, middle, end,
And, while he sits, can grasp the letter of it:
But, rising from his seat, misunderstands,
Forgetting even what he grasped before.

Better the man of comprehensive brain.
He, oft and oft resorting to the monks,
Hears all their talk, beginning, middle, end:
And, while he sits, grasping the letter of it,
Keeps it, with best intent, unwavering,
In Dhamma skilled and what conforms thereto.
This is the man to make an end of Ill.'

CHAPTER IV.—MESSENGERS OF THE DEVAS (§§ 31-40).

§ 31. *Equal with Brahmā.*[1]

'Monks, those families where mother and father are worshipped in the home are reckoned like unto Brahmā.[2] Those

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[1] *Cf. Itiv.*, p. 109; *A.* ii, 70. Our version agrees better with the gāthās below. These others introduce *sapubba-devatāni* as the second item of the text.

[2] *Sabrahmakāni.* Anticipated as injunction in *Taittirīya Up.* ii.

families where mother and father are worshipped in the home are ranked with the teachers of old. Worthy of offerings, monks, are those families where mother and father are worshipped in the home. " Brahmā," monks, is a term for mother and father. " Teachers of old," monks, is a term for mother and father. " Worthy of offerings," monks, is a term for mother and father. Why so ? Because mother and father do much for children, they bring them up,[1] nourish and introduce them to the world.[1]

> Parents are called " Brahmā," " teachers of old."[2]
> Worthy of gifts are they, compassionate
> Unto their tribe of children. Thus the wise
> Should worship them and pay them honours due,
> Serve them with food and drink,[3] clothing and beds,
> Anoint their bodies, bathe and wash their feet.
> For service such as this to parents given
> In this life sages praise a man, and he
> Hereafter has reward of joy in Heaven.'[4]

§ 32. (*a*) *Ānanda.*

Now the venerable Ānanda went to visit the Exalted One. On coming to him he saluted him and sat down at one side. As he thus sat the venerable Ānanda said this to the Exalted One:

' May it be, lord, that a monk can acquire such concentration that in this body, together with its consciousness,[5] he has no notion of " I " or " mine," or any tendency to vain conceit: that likewise in all external objects he has no such

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[1] *Āpādakā, dassetāro, cf. supra,* text 62.

[2] These gāthās are at *JA*, v, 330-1 and continue those given at *A*. ii, 32. *Vuccare=vuccanti* (*cf. paccare=paccanti, PvA.* 255; *maññare=maññanti, A.* ii, 72).

[3] *Annena atha pānena. JA.* has *annena-m-atho pānena.*

[4] This couplet, *tāya naŋ paricariyāya,* etc., is also at *S.* i, 182. Our text has *nāya.* For *idh' eva naŋ pasaŋsanti* of last line *JA.* reads *idha c' eva,* and *JA.* with *A.* ii, *sagge ca modati* for our *sagge pamodati.*

[5] *Sa-viññānake* (' co-minded '), *cf. K.S.* ii, 168; iii, 68.

notion or tendency: may it be that he can so abide in the attainment of release of the heart, the release by insight, that he has no such notion or tendency?'

'It may be so, Ānanda . . . he can so abide.'

'But, lord, by what process can it be?'

'In this matter, Ānanda, a monk has this idea: This is the calm, this is the excellent state, to wit,—rest from all activities, the forsaking of all substrate (of rebirth), the destruction of craving, passionlessness, making to cease, Nibbāna. That is how a monk can acquire such concentration that . . . he abides in the attainment of the heart's release, the release by insight.

Moreover, Ānanda, in this connexion I thus spoke in the Chapter on the Goal in (the *sutta* called) *The Questions of Puṇṇaka*:[1]

> By searching in the world things high and low,[2]
> He who hath nought[3] to stir him in the world,
> Calm and unclouded, cheerful, freed of longing,
> He hath crossed over birth and eld, I say.'

(*b*) *Sāriputta.*

Now the venerable Sāriputta went to visit the Exalted One. . . . As he sat at one side the Exalted One said this to him:

'Sāriputta, I may teach Dhamma in brief, and again I may teach it in detail, and I may teach it both in brief and in detail.[4] It is those who understand that are hard to find.'

'Now is the time, Exalted One! Now is the time, O Wellfarer, for the Exalted One to teach Dhamma in brief, in detail and in both ways! There will be those who will understand Dhamma.'[5]

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[1] *Pārâyana-Vagga, Sn.* 1048; also at *A.* ii, 45 (where *yas' iñjitaŋ* and *sato* of the text should be corrected).

[2] *Parovarāni*—i.e., *parāni ca ovarāni* (? *avarāni*) *ca. Comy.*

[3] *Kuhiñci, cf. A.* ii, 177; *UdA.* 429.

[4] See above, p. 49. *Cf. Pts. of Contr.* 325; *K.S.*, i, 173.

[5] *Cf. Dialogues* ii, 32, etc.

'Then, Sāriputta, you must train yourself thus: In this body together with its consciousness, there shall be no notion of " I " and " mine," no tendency to vain conceit. Likewise in all external objects there shall be no such notion or tendency. We will so abide in the attainment of the heart's release, the release by insight, that we have no notion of " I " and " mine," no tendency to vain conceit. That is how you must train yourselves.

In so far as a monk has no such notions, no such tendency . . . and abides in such attainment . . . he is called " A monk who has cut off craving, broken the bond: one who, by perfect comprehension of conceit, has made an end of Ill."[1]

Moreover, in this connexion, Sāriputta, I spoke in the chapter on The Goal in (the *sutta* called) *The Questions of Udaya*:[2]

> The abandoning of lust[3] and grief,
> Both these, and sloth's destruction,
> Restraint of mental restlessness
> And pure tranquillity of mind
> And lawful thoughts in equipoise,—
> " Release by knowledge " this I deem
> And " breaking up of ignorance." '

§ 33. *Causes.*[4]

(*a*).

'Monks, there are these three originating causes of action. What three? Lust, malice and delusion.

An act performed in lust, born of lust, originating in lust, arising from lust, has its fruit wherever one's personal self is reborn. Wherever that act comes to fruition, there one ex-

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[1] *Cf. M.* i, 122; *S.* i, 12 (*K.S.* i, 18); iv, 205; *UdA.* 363.

[2] *Sn.* 1106.

[3] *Kāma-cchandānaṃ.* So *Sn.*, but *Comy.* has *-saññānaṃ=kāme ārabbha uppanna-saññānaṃ.*

[4] *Nidānāni. Cf.* Warren, *Buddhism in Translations*, 315.

periences the fruit thereof, whether it come into bearing in this very life or in some other phase[1] (of existence).

An act performed in malice . . . an act performed under delusion . . . has its fruit in like manner . . .

Just as seeds that are unbroken, not rotten, unspoiled by wind and heat,[2] capable of sprouting, and well embedded in a good field, planted in properly prepared soil,—if the sky rain down steadily those seeds come to growth, increase, abundance; even so, monks, whatsoever act is performed in lust . . . in malice . . . under delusion . . . one experiences the fruit thereof, whether it come into bearing in this very life or in some other phase (of existence).

These, monks, are the three originating causes of action.

(*b*).

Monks, there are these three originating causes of action. What three?

Freedom from lust, malice and delusion.

An act not performed in lust, not born of lust, not originating in lust, not arising from lust,—since lust has vanished, that act is abandoned, cut off at the root, made like a palm-tree stump, made unable to come again, of a nature not to arise again in future time.

An act not performed in malice . . . not performed under delusion . . . is cut off at the root . . . of a nature not to arise again in future time.

Suppose seeds that are unbroken, not rotten, unspoiled by wind and heat, capable of sprouting, well embedded, and a man burns them with fire,[3] and having done so reduces them to ashes. Having done that he winnows the ashes in a strong wind or lets them be carried off by a swiftly flowing stream,—those seeds, monks, would be cut off at the root, made like a palm-tree stump, made unable to become again, of a nature not to arise again in future time . . .

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[1] *Pariyāye.*

[2] *Cf. K.S.* iii, 46; v, 329. *Sāradāni=gahita-sārāni, sāravantāni na nissārā. Comy.*

[3] *Cf. K.S.* ii, 62.

Just so, monks, an act not performed in lust, not performed in malice, not performed under delusion, . . . is of a nature not to arise again in future time.

These indeed, monks, are the originating causes of actions.

> From lust or malice or delusion born,
> A deed, or great or small, performed by fools[1]
> Just here is felt: no other ground is seen[2]
> For its fulfilment. Wise monks should eschew
> Lust, malice and delusion for this cause,
> Get knowledge[3] and forsake all ways of woe.'

§ 34. *Of Āḷavī.*[4]

Thus have I heard: On a certain occasion the Exalted One was staying near Ālavī, at Cowpath in Siŋsapa Grove,[5] lodging on the leaf-strewn ground.

Now Hatthaka of Āḷavī was wandering there afoot, and as he went along he saw the Exalted One in that place, seated on the ground strewn with leaves. On seeing him he approached and saluting him sat down at one side. So seated Hatthaka of Āḷavī said this to the Exalted One:

'Pray, sir, does the Exalted One live happily?'[6]

'Yes, my lad, I live happily. I am one of those who live happily in the world.'

'But, sir, the winter nights are cold, the dark half of the month[7] is the time of snowfall. Hard is the ground trampled

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[1] Text has wrongly *câpi viddasu* for *câp' aviddasu* of *Comy.* (*yaŋ so avidu andha-bālo . . . karoti*). *Aviddasu=avidvā.*

[2] *Vatthuŋ=khettaŋ,* as at *A.* ii, 158. *Comy.* 'There is no other ground to ripen the fruit of it. The deed done by one does not ripen in the personal existence of another.'

[3] *Vijjaŋ uppādayaŋ=arahatta-magga-vijjaŋ uppādetvā. Comy.*

[4] *Āḷavī. Cf. K.S.* i, 234 *n.* and *supra,* text 26, 88.

[5] *Cf. K.S.* v, 370.

[6] *Sukhaŋ viharati, cf. S.* iv, 127 for the meaning of *sukhaŋ* to the Ariyan. *Sukhaŋ asayittha.* The aorist is in its habitual sense. So *Comy.*

[7] *Antar' aṭṭhako,* lit. 'between the eighths,' a week before and after full moon. *Cf. M.* i, 79. *Comy.* 'The eight-day interval between (the full moon of) Māgha and Phagguna (February, March).'

by the hoofs of cattle,[1] thin the carpet of fallen leaves, sparse are the leaves of the tree, cold are the saffron robes and cold the gale of wind that blows.'

Then said the Exalted One:

'Still, my lad,[2] I live happily. Of those who live happy in the world I am one. Now, my lad, I will question you about this and do you reply as you think fit. What think you, my lad? Suppose a housefather or housefather's son has a house with a gabled roof,[3] plastered inside and out, with well-fitting doors and casements. Therein is a couch spread with a long-fleeced woollen rug, a bed-spread of white wool,[4] a coverlet embroidered with flowers,[5] spread with a costly skin of antelope, having a canopy overhead and a scarlet cushion at each end. Here is a lamp burning and four wives to wait upon him with all their charms.[6] Now what think you, my lad? Would he live happily or not? How think you?'

'Yes, he would, sir. He is one of those who live happily in the world.'[7]

'Well now, my lad, what think you? Would there not arise in that housefather or housefather's son torments of body or of mind that are born of lust so that, tortured by them, he would live unhappily?'

'They would arise, sir.'

'Well, my lad, as to those torments of body or of mind born of lust, tortured by which he would live unhappily, that lust has been abandoned by the Tathāgata, cut off at the root, made like a palm-tree stump, made unable to become again, of a nature not to arise again in future time. That is why I live happily.

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[1] *Go-kaṇṭaka* (hoof)-*hatā*. *Cf. Vin.* i, 195.

[2] *Comy.* reads *rāja-kumāra.*

[3] *Cf. supra*, text 101; for what follows *cf. D.* i, 7.

[4] *Paṭik' atthato=uṇṇāmayena setattharakena atthato. Comy.*

[5] *Paṭalik' atthato=ghaṇa-pupphena uṇṇāmaya-attharakena atthato. Comy.* Text reads *paṭilik-*.

[6] *Manāpa-manāpena. Comy.* has it once.

[7] Text arranges wrongly. *Ye ca pana* belongs to the speech of Hatthaka.

Again, would there not arise . . . torments of body or of mind, born of malice, so that, tortured by them, he would live unhappily?'

'They would arise, sir.'

'Well, my lad, as to those torments . . . that malice has been abandoned by the Tathāgata . . . That is why I live happily.

Again, would not there arise . . . torments of body or of mind, born of delusion, so that, tortured by them, he would live unhappily?'

'They would arise, sir.'

'Well, my lad, as to those torments . . . that delusion has been abandoned by the Tathāgata . . . That is why I live happily.

Yea, happily he lives, the brāhmana[1] set free,
Whom lusts defile not, who is cooled and loosed from bonds,
Who hath all barriers burst, restraining his heart's pain.
Happy the calm one lives who wins the peace of mind.'

§ 35. *The Lord of Death*[2] (i-vi).

(§ i) 'Monks, there are these three deva-messengers. What three?

In this connexion a certain one lives an immoral life in deed, word and thought. So doing, when body breaks up after death he is reborn in the Waste, the Way of Woe, the Downfall, in Purgatory. Then, monks, the warders of Purgatory seize him by both arms and bring him before Yama the lord (of death),[3] saying:

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1 *Brāhmaṇo*=arahant. *Cf. Vin.* ii, 156; *S.* i, x, 8 (*K.S.* i, 273).

2 Trans. by Warren, *Buddhism in Trans.*, p. 255. *Cf.* Morris, *J.P.T.S.*, 1885, for modern versions.

3 Yama, God of the dead=Pluto. Plato's treatment of this story may be read at *Gorgias*, 525 *ff.* He is said to have got it from the Orphic poets. *Cf.* M. ii, 75; iii, 180 (*Dialog.* vi, 256), where five messengers are named, the first and fourth being a new-born babe and a guilty robber. *Cf.* Mrs. Rh. D. in *Sakya*, p. 77 *ff.*

"Sire, this man had no respect for mother[1] and father, recluses and brāhmins. He showed no deference to the elders of his clan. Let your majesty inflict due punishment on him."

Then, monks, Yama the lord (of death) examines him, closely questions him[2] and addresses him concerning the first deva-messenger, saying:

"Now, my good man, have you never seen the first deva-messenger manifest among men?"

And he replies, "I have not seen him, sire."

Then says to him Yama, lord of death:

"What! My good man, have you never seen any human beings, a woman or a man, eighty or ninety or a hundred years of age, broken down, bent inwards like the rafter of a roof, crooked, staff-propped, and trembling as he goes along, —an ailing (creature) past his prime, with broken teeth, grey-haired or hairless, bald, with wrinkled brow and limbs all blotched and spotted?"[3]

Then the other says, "Sire, I have seen."

Then says Yama, lord of death, to him:

"My good man, did it never occur to you as a man of intelligence and fully grown: I too am subject to old age, I have not overpassed old age. Come, let me act nobly in deed, word and thought?"

Then the other says, "No, sire, I could not. I was negligent."

Then, monks, Yama, lord of death, says to him:

"My good man, it was through negligence that you did not act nobly in deed, word and thought. Verily they shall do unto you in accordance with your negligence. That evil action of yours was not done by mother, father, brother, sister, friends and comrades: not by kinsmen, devas, recluses and brāhmins. By yourself alone was it done. It is just you that will experience the fruit thereof."

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[1] *Ametteyya* (or *matteyya*), formed like *petteyya*.

[2] *Samanuyuñjati*. *Comy.* reads *samanugahati=anuyoga-vattaŋ āropento pucchati*. *Cf. Mil. Pañh.* 10.

[3] *Cf. M.* i, 88.

(§ ii) Then, monks, Yama, lord of death, having examined him, closely questioned and addressed him concerning the first deva-messenger, does likewise concerning the second deva-messenger, saying:

"My good man, have you never seen the second deva-messenger manifest among men?"

And he replies, "I have never seen him, sire."

Then says Yama, lord of death, to him:

"What! My good man, have you never seen among human beings a woman or a man, sick, afflicted, suffering from a sore disease, lie wallowing in his own filth, by some lifted up, by others put to bed?"[1]

"Sire, I have seen."

"Then, my good man, did it never occur to you as a man of intelligence and fully grown: I too am subject to disease. I have not overpassed disease. Come, let me act nobly in deed, word and thought?"

Then says he, "Sire, I could not. I was negligent."

Then says Yama, lord of death, to him:

"My good man, it was through negligence that you did not act nobly in deed, word and thought. Verily they shall do unto you according to your negligence. That evil action of yours (*as above*) . . . It is just you that will experience the fruit thereof."

(§ iii) Thereupon, monks, Yama, lord of death, having examined[2] . . . him closely concerning the second deva-messenger . . . does likewise concerning the third deva-messenger, saying:

"My good man, have you never seen among human beings a woman or a man, a corpse one, two, three days dead, swollen, black and blue and festering?"

And he replies, "Sire, I have seen."

"Then, my good man, did it never occur to you as a man of intelligence and fully grown: I too am subject to death. I have not overpassed death. Come, let me act nobly in deed, word and thought?"

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[1] *Cf. Vin.* i, 301; *D.* ii, 24.   [2] Text omits *samanuyuñjitvā*, etc.

Then says he, " Sire, I could not. I was negligent."

And Yama, lord of death, says to him:

" My good man, it was through negligence that you did not act nobly in deed, word and thought. Verily they shall do unto you according to your negligence. That evil action of yours . . . it is just you that will experience the fruit thereof."

(§ iv) Then, monks, having examined . . . him closely concerning the third deva-messenger, Yama, lord of death, is silent.

Thereupon, monks, the warders of Purgatory torture him with the fivefold pinion.[1] They drive a hot iron pin through each hand and foot and a fifth through the middle of his breast. Thereat he suffers grievous, violent, sharp and bitter agonies, but he makes not an end until that evil deed of his has been worked out.

Then the warders of Purgatory lay him down and plane him down with adzes. Thereat he suffers . . . bitter agonies until that evil deed of his has been worked out.

Next they place him with feet up and head down and plane him with razors . . . Then they bind him to a chariot and drive him up and down over a blazing ground, flaming and all aglow. Thereat he suffers . . . agonies . . .

Then they push him up and down a huge burning mountain of red-hot coal, blazing, flaming and all aglow. Thereat he suffers . . .

Then they take him, feet up and head down, and plunge him into a burning brazen cauldron, blazing, flaming and all aglow. There he is cooked, and rises to the surface with the scum. So doing, once he comes up and once he goes down and once he goes across. Thereat he suffers agonies grievous, violent, sharp and bitter: yet he makes not an end until that evil deed of his has been worked out.

Thereupon, monks, the warders of Purgatory toss him into

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[1] *Cf. Pts. of Contr.* 346, where text reads *kammaŋ kārenti*; *Niddḍ.* i, 104.

the Great Hell. Now, monks, this Great Hell[1] (is thus described):

> Four-square the Great Hell standeth, with four gates
> Divided and partitioned, with a wall
> Of iron girt. Of iron is the roof,
> Its floor of iron too, dazzling and hot,
> And, flashing all around a hundred leagues,
> Stands fast for evermore immovable.[2]

(§ v) Once upon a time, monks, Yama, lord of death, thought thus to himself: True it is, methinks, that they who in the world do evil deeds in divers ways thus suffer retribution. O that I could win birth as a human being! O that a Tathāgata were born into the world, an Arahant who is a Fully Enlightened One! O that I might sit at the feet of that Exalted One and then that Exalted One would teach me Dhamma, and then I might learn Dhamma from that Exalted One!

Now, monks, I say this, not hearing it from some recluse or brāhmin; nay, but what I myself have known and seen and heard, that do I declare unto you.

> § (vi) They who, by deva-messengers tho' warned,
> Are proudly[3] careless and indifferent,
> Born in a mean estate, must suffer long.
> Good men, by deva-messengers when warned,
> Are never slothful in the Ariyan Dhamma;
> Seeing the risk of clinging to this world,
> Knowing it for the cause of birth and death,
> By ending birth and death, freed utterly,
> They have won calm, those happy ones,
> Have won Nibbāna in this very life:
> They have passed over all the guilty dread,
> All Ill transcended.'

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[1] *Avīci*, acc. to *Comy.*

[2] *M.* iii, 183 has further details of hells.

[3] As at text, 129, I take *māṇavā* as 'proud,' not 'young brāhmins' (*māṇavā* of text). Childers gives refs. to *māṇavā* as 'mankind.'

§ 36. *The Four Great Kings.*

'Monks, on the eighth day of the lunar half-month the ministers who are councillors of the Four Great Kings perambulate this world to see whether many folk among men pay reverence to mother and father, to recluses and brāhmins; and show deference to the elders of the clan, observe the Sabbath, keep the vigil[1] and do good works.

On the fourteenth day (of the lunar half-month) the sons of the Four Great Kings perambulate this world to see whether many folk pay reverence . . .

On the fifteenth day, that day[2] which is the Sabbath, the Four Great Kings in person perambulate this world to see whether many folk pay reverence to mother and father, to recluses and brāhmins; and show deference to the elders of the clan, observe the Sabbath, keep the vigil and do good works. Now, monks, if few be those among men . . . who do these things, the Four Great Kings report the matter to the Devas of the Thirty-Three, as they sit in conclave in the Hall of Righteousness,[3] saying: "Good my lords,[4] few among men are they who pay reverence . . . and do good works."

Then, monks, the Devas of the Thirty-Three are displeased and say:

"Surely, sirs, the Deva-hosts will diminish and the Asura-hosts will be increased."

But, monks, if many are they among men who pay reverence to mother and father, to recluses and brāhmins, who show deference to the elders of the clan, who observe the Sabbath, keep the vigil and do good works, then the Four Great Kings report the matter to the Devas of the Thirty-Three, saying: "Good my lords, many are they among men who pay reverence . . ."

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[1] Text *paṭijāgarenti*. *Comy*. *-jāgaronti*.

[2] *Tadahu=tadahe=taŋ divasaŋ*. *Comy*. (see Childers).

[3] *Cf*. *K.S*. iv, 133.

[4] *Mārisā*. *Cf*. *Dialog*. ii, 242, 260.

Thereat, monks, the Devas of the Thirty-Three are glad and say:

"Surely, sirs, the Deva-hosts will be increased and the Asura-hosts will decrease."'

§ 37. *Sakka.*

'Once upon a time, monks, Sakka, lord of the Devas, was instructing[1] the Devas of the Thirty-Three, and on that occasion uttered this verse:

He who would be like unto me should keep
The fourteenth, fifteenth day and eke the eighth
Of the half-month, likewise the extra fast,[2]
To observance of the precepts eight well given.[3]

But, monks, this verse was ill sung, not well sung by Sakka, lord of the Devas. It was wrongly, not rightly uttered. How so?

Monks, Sakka, lord of the Devas, was not rid of passion, not rid of malice, not rid of delusion: whereas a monk who is arahant, one in whom the āsavas are destroyed, who has lived the life, done what was to be done, who has laid down the burden, attained his own welfare, utterly destroyed the fetter of becoming, who is perfectly released by knowledge,—by such an one this saying of "He who would be like unto me" were fitly uttered. Why so? Because that monk is rid of passion, rid of malice, rid of delusion.

Once upon a time, monks, Sakka, lord of the Devas . . . (*as before*) . . . and on that occasion uttered this verse (*as before*).

But, monks, this verse was ill sung . . It was wrongly, not rightly uttered. How so?

Monks, Sakka, lord of the Devas, was not released from birth, old age and death, from sorrow, lamentation and woe.

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[1] Text *anunayamāno*. *Comy*. *anusaññāyamāno*=*anubodhayamāno* (*cf*. *JA*. vi, 139).

[2] *Pāṭihāriya-pakkhaṃ*.

[3] *Cf*. *S*. i, 208=*Thig*. 31; *Dhp*. 404.

He was not released from despair and tribulation. He was not released from Ill, I declare. Whereas the monk who is arahant . . . who is perfectly released by knowledge,—by such an one this saying of "He who would be like unto me" were fitly uttered. Why so?

Because that monk is fully released from birth, old age and death, from sorrow, lamentation and woe: he is fully released from despair and tribulation. He is fully released from Ill, I declare.'

§ 38. *Delicately nurtured.*[1]

'Monks, I was delicately nurtured,[2] exceeding delicately nurtured, delicately nurtured beyond measure. For instance,[3] in my father's house lotus-pools were made thus: one of blue lotuses, one of red, another of white lotuses, just for my benefit. No sandal-wood powder did I use that was not from Kāsi: of Kāsi cloth was my turban made: of Kāsi cloth was my jacket, my tunic and my cloak. By night and day a white canopy was held over me, lest cold or heat, dust or chaff or dew, should touch me. Moreover, monks, I had three palaces: one for winter, one for summer, and one for the rainy season.[4] In the four months of the rains I was waited on by minstrels, women all of them.[5] I came not down from my palace in those months. Again, whereas in other men's homes broken rice[6] together with sour gruel is given as food to slave-servants, in my father's home they were given rice, meat and milk-rice for their food.

To me, monks, thus blest with much prosperity, thus

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[1] *Cf. M.* i, 504; *D.* ii, 21 (*Dialog.* ii, 17); *Mvastu* ii, 115. The story is told of Yasa at *Vin.* i, 15.

[2] *Sukhumālo=niddukkha. Comy.*

[3] The particle *sudaŋ.*

[4] *Cf. D.* ii, 19.

[5] *Nippurisehi,* sometimes used of fairies or non-humans, like *amanussehi* or *kimpurisā.* Acc. to *Comy.* it is *purisa-virahitehi,* 'from whom males were excluded.' *Cf. Dialog.* ii, 18 *n.*

[6] *Kaṇājaka=sakuṇḍaka-bhatta. Comy.* (as at *SA.* i, 159 on *S.* i, 90). Our text has *kaṇajaka.*

nurtured with exceeding delicacy, this thought occurred: Surely one of the uneducated manyfolk, though himself subject to old age and decay, not having passed beyond old age and decay, when he sees another broken down with age, is troubled, ashamed, disgusted, forgetful that he himself is such an one.[1] Now I too am subject to old age and decay, not having passed beyond old age and decay. Were I to see another broken down with old age, I might be troubled, ashamed and disgusted. That would not be seemly in me. Thus, monks, as I considered the matter, all pride in my youth deserted me.

Again, monks, I thought: One of the uneducated manyfolk, though himself subject to disease, not having passed beyond disease, when he sees another person diseased, is troubled, ashamed and disgusted, forgetful that he himself is such an one. Now I too am subject to disease. I have not passed beyond disease. Were I to see another diseased, I might be troubled, ashamed, disgusted. That would not be seemly in me. Thus, monks, as I considered the matter, all pride in my health deserted me.

Again, monks, I thought: One of the uneducated manyfolk . . . when he sees another person subject to death . . . is disgusted and ashamed, forgetful that he himself is such an one. Now I too am subject to death. I have not passed beyond death. Were I to see another subject to death, I might be troubled . . . That would not be seemly in me. Thus, monks, as I considered the matter, all pride in my life deserted me.'

§ 39. *Pride.*[2]

'Monks, there are these three forms of pride. What three? The pride of youth, the pride of health, the pride of life.

The uneducated manyfolk, drunk with the pride of youth, practises immorality in deed, word and thought. So doing,

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[1] *Attānaŋ yeva atisitvā=atikkamitvā. Comy. Cf. A.* v, 226, 256.

[2] *Comy.* takes this para. as part of the previous one. At *Vibh.* 345 there are twenty-seven such states of mental intoxication, but the number is usually these three, as at *D.* ii, 220.

when body breaks up after death, such an one is reborn in the Waste, the Way of Woe, the Downfall, in Purgatory.

(And it is the same with regard to the pride of health and the pride of life.)

Monks, intoxicated with the pride of youth a monk gives up the training and falls back to the low life.[1] So likewise does one who is intoxicated with the pride of health and the pride of life.

> Though subject to disease and eld and death,
> The manyfolk loathes others who are thus.
> Were I to loathe the beings who are thus
> 'Twould be unseemly, living as I do.
> So living, knowing freedom from rebirth,[2]
> I conquered pride of youth and health and life,
> For in release I saw security.[3]
> Then to this very me came energy,
> For I had seen Nibbāna thoroughly.
> 'Tis not for me to follow sense-desires.
> I'll not turn back. I will become the man
> Who fares on to the God-life as his goal.

§ 40. *Dominance* (i-iv).

(§ i) 'Monks, there are these three forms of dominance.[5] What three?

Dominance of self, of the world and of Dhamma.

And of what sort is dominance of self?

In this case a monk who has gone to the forest, the root of a tree or a lonely spot, thus reflects: It was not for the sake of

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[1] The household life.

[2] *Dhammaŋ nirupadhiŋ=nibbānaŋ. Comy.*

[3] Text *nekkhammaŋ daṭṭhu khemato. Comy.* reads *nekkhamme . . khemataŋ=nibbāne khema-bhāvaŋ ḍisvā.*

[4] These gāthās occur at *A.* iii, 75.

[5] Text should read *ādhipateyyāni. Comy.* here and at *UdA.* 406 takes the word as equivalent to *seṭṭha-bhāva, issariyaŋ* (to put in the first place, to regard as chief, hence 'to be influenced by'). *Asḷ.* 125 has *attâdhipati=hiri; lokâdhipati=ottappaŋ.* See note below.

robes that I went forth from the home to the homeless life, not for alms or lodging, not for the sake of becoming such and such (in future lives).[1] Nay, it was with this idea: Here am I, fallen on birth, old age and death, on sorrows, lamentation and woes, on despair and tribulations. I am fallen on Ill, foredone with Ill. Perhaps so doing some ending of all this mass of Ill may be revealed to me. Yet if I, who have forsaken the passions by going forth from home to the homeless life, should pursue passions still worse than before,[2] that were unseemly in me.

Then he thus reflects: Energetic shall be my striving and my attention shall be established unshaken. Calmed shall my body be, not turbulent. My mind shall be controlled and one-pointed.

Thus making self predominant,[3] he abandons evil, cultivates goodness, abandons things blameworthy, cultivates things blameless, and keeps himself in perfect purity.[4] This, monks, is called "dominance of self."

(§ ii) And of what sort, monks, is dominance of the world?

In this case a monk who has gone to the forest . . . (*as above*) . . . thus reflects: It was not for the sake of robes that I went forth . . . Perhaps some ending of all this mass of Ill may be revealed to me. Yet if I, who went forth thus from home to the homeless life, should indulge sensual thoughts, indulge in malicious thoughts, in harmful thoughts,—great is this company of men in the world—surely in this great company there are recluses and brāhmins, possessed of supernormal powers, clairvoyant, able to read the thoughts of others. Even from afar they can see me. Though close at hand they may be invisible and they can read my mind with theirs. They would know me thus: Behold this clansman here, my friends, who, though in faith he went forth from the home to the homeless life, yet lives his life mixed up

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[1] *Itibhavâbhava-hetu.*

[2] Reading with *Comy. kāme pāpiṭṭhatare* for *pāpiṭṭhataro* of text.

[3] Text *adhipateyyaŋ*. *Comy. adhipatiŋ* (which I follow).

[4] *Cf. Expos.* i, 165.

with things evil and unprofitable.[1] There must be devas, too, of supernormal powers, clairvoyant, able to read the thoughts of others. Even from afar they can see me . . . they would know me thus: Behold this clansman here, my friends, who . . . lives his life mixed up with things evil and unprofitable.

Then he thus reflects: Energetic shall be my striving . . . (*as above*) . . . controlled shall be my mind and one-pointed.

Thus likewise making the world predominant he abandons evil, cultivates goodness, abandons things blameworthy, cultivates things blameless, and keeps himself in utter purity. This, monks, is called "dominance of the world."

(§ iii) And of what sort is dominance of Dhamma?

In this case a monk who has gone to the forest . . . thus reflects:

Well proclaimed by the Exalted One is Dhamma, seen in this very life, a thing not involving time, inviting one to come and see, leading onward, to be known for themselves by the wise. Now I have fellows in the righteous life who abide in knowledge and insight (of Dhamma).[2] If I, who am one that went forth under this well-proclaimed Dhamma-Discipline, should dwell in sloth and negligence, it would be unseemly for me. Then he thus reflects: Energetic shall be my striving . . . controlled shall be my mind and one-pointed.

Thus likewise making Dhamma predominant he abandons evil, cultivates goodness, abandons things blameworthy, cultivates things blameless and keeps himself in utter purity. This, monks, is called "dominance of Dhamma." These then are the three regards.

(§ iv) Nowhere can any cover up his sin.[3]
The self[4] in thee, man! knows what's true or false.

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[1] *Cf. Expos.* i, 166.

[2] *Jānaŋ passaŋ=taŋ dhammaŋ jānantā passantā. Comy.* I cannot account for the singular form.

[3] This line occurs at *JA.* iii, 19, where *Comy.* takes *raho* as 'place of concealment.'

[4] As Dhamma, 'conscience.' *Cf. Buddh. Psych.* 28; *Gotama,* 55 *f.*

Indeed, my friend, thou scorn'st[1] the noble self,
Thinking to hide the evil self in thee
From self who witnessed it. Tathāgatas
And devas see the fool who in the world
Walks crookedly. Thus he who has the *Self*
As master, let him walk with heed, for whom
The *world* is master—shrewdly walk, for whom
Dhamma is master, muser (let him walk).
Who lives as Dhamma bids him never fails.
He presses on to find the truth, a sage,
He conquers Māra, death he vanquishes,
By striving he has reached the end of births.
Keen is his insight: lust and views perverse,[4]
Whatever happens,[5] touch not such a sage.'

Chapter V.—The Minor Section (§§ 41-50).

§ 41. *In presence of.*

'Monks, owing to the presence of three things the believing clansman begets great merit. What three ?

Faith, gifts and worthy recipients thereof. These are the three . . .'

§ 42. *Characteristics.*

'Monks, a believer is to be recognized by three characteristics. What three ?

He desires to see the virtuous; he desires to hear Saddhamma; with heart free from the taint of stinginess he dwells at home, a generous giver, clean handed, delighting in giving up, one to ask a favour of, one who delights to share gifts

[1] Here *atimaññesi* is unmetrical: read *atimaññasi.*

[2] *Cf. Sn.* 1054, *sato caraŋ.*

[3] *Sacca-parakkamo. Cf. JA.* iv, 383 ; *Brethren,* 224, 311.

[4] Text reads *atamma yo munī. Comy. atammayo=tammatāya abhāvena khīṇâsavo. Cf. A.* iii, 444, *sabbaloke ca atammayo bhavissāmi ; M.* i, 319. For *tammayatā cf. M.* iii, 42, 220, where *Comy.* has *atammayo ti tammayā vuccanti taṇhā-diṭṭhiyo : tāhi rahito.* It is *nittaṇhatā.*

[5] *Sabbesu dhammesu.*

with others.[1] By these three characteristics a believer is to be recognized as such.

> Let him desire to see the virtuous,
> Let him desire to hear Saddhamma preached,
> Let him remove[2] the taint of stinginess,
> If he would be by men " believer " called.'

§ 43. *Qualities.*

'Monks, the clear seeing of three qualifications is essential for one who teaches Dhamma to others. What three ?

He who teaches Dhamma must be able to penetrate the letter and spirit[3] thereof. He who hears Dhamma must do likewise. Both teacher and listener must be able to do both of these. These are the three . . .'

§ 44. *Respects.*

'In three respects, monks, a (religious) talk is profitable.[4] What three ?

When he who teaches Dhamma and he who listens and both alike are able to penetrate both the spirit and the letter thereof' (*as in previous* §).

§ 45. *Duties.*

'Monks, these three things have been enjoined by the wise and good. What three ?

Charity, going forth (from the home to the homeless life), support of mother and father. These are the three duties.

> Giving and harmlessness and self-restraint,
> Control of sense and service to the parents
> And holy ones who live the righteous life,—
> If any one be wise to do these things

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[1] *Cf. S.* i, 228 (*K.S.* i, 294).

[2] Taking *vineyya* as optative, not gerund.

[3] See on text 69. *Attha* is the primary, or surface meaning: *dhamma* the applied meaning.

[4] *Pavattanī, cf. supra* on text 125.

By good men favoured, he, an Ariyan
Clear-sighted, will attain the world of bliss.'[1]

§ 46. *Virtuous.*

'Monks, the inhabitants of a village or suburb where virtuous hermits dwell for their support beget much merit in three ways. What three?

In deed, word and thought. These are the three ways . . .'

§ 47. *Conditioned.*

'Monks, there are these three condition-marks of that which is conditioned.[2] What three?

Its genesis is apparent, its passing away is apparent, its changeability while it persists[3] is apparent. These are the three condition-marks . . .

Monks, there are these three non-condition-marks of that which is unconditioned. What three?

Its genesis is not apparent, its passing away is not apparent, its changeability while it persists is not apparent. These are the three . . .'

§ 48. *Mountain.*

'Monks, the mighty sāl trees that rest on Himâlaya, lord of mountains, have growth of three sorts. What three?

They grow in branches, leaves and foliage; they grow in bark and shoots; they grow in soft-wood and pith. These are the three growths.

Just so, monks, dependent on a believing clansman the folk within his house have growth of three sorts. What three?

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[1] *Lokaŋ bhajate sivaŋ*=*so khemaŋ devalokaŋ gacchati. Comy. Cf. K.S.* iv, 262 *n.*

[2] *Sankhatassa, cf. Buddh. Psych.* 222; *Buddhism*, 82; *Pts. of Contr.* 55· *Expos.* ii, 465. *Comy.* paraphr. *paccayehi samagantvā katassu.*

[3] *Ṭhitassa aññathattaŋ* ('becoming-otherness')=*jarā. Comy.*

They grow in faith, they grow in virtue, they grow in wisdom. These are the three growths . . .

Just[1] as a mountain, all of solid rock,[2]
Stands in a forest, in a mighty grove,
And 'neath its shelter grow the forest-lords:
So in this world, dependent on their head,
A virtuous believer, wife and children,
Kinsmen and friends and relatives, who live
Supported by that clan-head, grow apace.
When they behold that good man's charity,
His virtue and the righteous life he leads,
If they have wits, they follow his example:[3]
So in this life treading with righteousness
The path that leads unto the Happy Lot,
In the Heaven World they win the bliss they seek.'[4]

§ 49. *Ardent energy.*

'Monks, on three occasions ardent energy is to be exerted. What three?

To prevent the arising of evil, unprofitable states not yet arisen: to cause the arising of good, profitable states not yet arisen: to endure the bodily feelings that have arisen, feelings which are painful, sharp, bitter, acute, distressing and unwelcome, which drain the life away. These are the three occasions . . .

Now when a monk exerts himself on these three occasions, he is called "strenuous, shrewd and mindful for making an end of Ill."'

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[1] These gāthās recur at *A.* iii, 40, where in line 2 text reads *rukkhā* for our *rukkhaŋ* (note suggests a scribal blunder for *rukkhaŋ*), acc. to which I trans.

[2] In *l.* 1 note suggests *pabbataŋ selaŋ* for *pabbato selo* (=*silā-mayo. Comy.*).

[3] Text should read *passamānânukubbanti* (=*anukaronti*).

[4] *Kāmakāmino, cf. A.* ii, 62; *Itiv.* 112.

§ 50. *Robber chief* (i, ii).

(§ i) 'Monks, owing to three facts a robber chief is enabled to break into houses, carry off plunder, play the burglar and lurk in ambush.[1] What three ?

In this case, monks, a robber chief relies on the inaccessible,[2] the impenetrable and the powerful.

How does he rely on the inaccessible ?

In this case, monks, a robber chief relies on impassable rivers and mountains not to be scaled. That is how . . .

How does he rely on the impenetrable ?

In this case, monks, a robber chief relies on a jungle of grass or trees, a thicket,[3] or a great forest. That is how . .

How does he rely on the powerful ?

In this case, monks, a robber chief relies on rājahs or rājahs' great ministers. He thinks: If any one accuses me, these rājahs or rājahs' great ministers will give an explanation in my defence.[4] And they do so. Thus, monks, he relies on the powerful.

Owing to these three facts a robber chief is enabled to break into houses, carry off plunder, play the burglar and lurk in ambush.

(§ ii) In the same way, monks, a depraved monk of three characteristics goes about like a lifeless, uprooted thing;[5] he is blameworthy, is censured by the intelligent and begets much demerit. What are the three ?

Herein, monks, a depraved monk relies on the crooked, the impenetrable and the powerful. And how does he rely on the crooked ?

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[1] *Cf. D.* i, 52; *S.* iii, 208; *K.S.* iv, 251 *n.*

[2] *Visama*, 'the crooked or uneven path.' I vary the trans. in the comparison below.

[3] *Gedha, cf. A.* iii, 128 (which reads *rodhaŋ*), but here *Comy.* has *gedhaŋ=ghanaŋ araññaŋ saŋsatta-sākhaŋ ekâbaddhaŋ mahā-vana-sandaŋ*; not 'cave' as in Pāli Dict.

[4] *Pariyodhāya atthaŋ bhaṇissanti=pariyodahitvā taŋ taŋ kāraṇaŋ pakkhipitvā atthaŋ kathayissanti. Comy.*

[5] *Cf. supra*, text 89, 105.

In this case a depraved monk is crooked in bodily action, in speech and in thought. That is how he relies on the crooked.

And how does the depraved monk rely on the impenetrable ?

In this case the depraved monk has wrong view, holds a view which goes to extremes.[1] That is how he relies on the impenetrable (jungle of view).

And how does he rely on the powerful ?

In this case the depraved monk relies on the help of rājahs or rājahs' powerful ministers. He thinks thus: If any accuse me, the rājahs or rājahs' powerful ministers will give an explanation in my defence. And they do so. Thus the depraved monk relies on the powerful.

Having these three characteristics a depraved monk goes about like a lifeless, uprooted thing . . . and begets much demerit.'

CHAPTER VI.—THE BRĀHMINS (§§ 51-60).

§ 51. (*a*) *Two people.*

Now two broken-down old brāhmins, aged, far gone in years, who had reached life's end, one hundred and twenty years of age, came to see the Exalted One. . . . As they sat at one side those brāhmins said this to the Exalted One:

'We are[2] brāhmins, master Gotama, old brāhmins, aged, far gone in years . . . but we have done no noble deeds, no meritorious deeds, no deeds that can bring assurance to our fears.[3] Let the worthy Gotama cheer us! Let the worthy Gotama comfort us, so that it may be a profit and a blessing to us for a long time!'[4]

'Indeed you brāhmins are old . . . but you have done no deeds that can bring assurance to your fears. Indeed,

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[1] *Antaggāhikā. Comy. dasa-vatthukāya antaŋ gahetvā ṭhita-diṭṭhiyo* (the ten extremist doctrines of the annihilationists).

[2] *Assu*, a strong expletive, which *Comy.* interprets as 'brāhmins, not men of any other caste.'

[3] *Bhīru-ṭṭānā. Cf. A.* ii, 174. Lit. 'refuge for the fearful' (=*bhaya-pariyattānā, patiṭṭha-kammaŋ. Comy.*).

[4] *Cf. K.S.* iii, 1.

brāhmins, this world is swept onward by old age, by sickness, by death. Since this is so, self-restraint in body, speech and thought (practised) in this life:—let this be refuge, cave of shelter, island of defence, resting-place and support for him who has gone beyond.

Life is swept onward: brief our span of years:
One swept away by eld hath no defence.
Then keep the fear of death before thine eyes,
And do good deeds that lead to happiness.[2]

The self-restraint of body, speech and thought
In this life practised, meritorious deeds,
These make for happiness when one is dead.'

§ 52. (*b*) *Two people.*

(*The same as in the previous sutta down to*:)

'. . . you have done no deeds that can bring assurance to your fears. All ablaze, brāhmins, is this world with old age, sickness and death. Since this is so . . . let self-restraint . . . practised in this life . . . be one's comfort in the life to come.

When a house is burning, goods removed therefrom,
Not what are burned, will be of use to him
Who doth remove them. So the world is burned
By eld and death. Then save thyself by giving.
What's given is well saved.[3]

The self-restraint of body, speech and thought
In this life practised, meritorious deeds,
These make for happiness when one is dead.'

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[1] Lit. *peta*. Text *petasa* (for *petassa*, correct below), explained as *paralokaŋ gatassa*.

[2] The gāthās are at *S*. i, 55 (*cf*. *JA*. iv, 398, 487). In text the last para. should be printed as verse, both here and in next section.

[3] The gāthās are at *JA*. iii, 471=*S*. i, 31 (*K.S*. i, 42). Text and *Comy*. read *sunīhataŋ*; *JA*. and *Comy*. *nībhataŋ*.

§ 53. *The brāhmin.*

Then a certain[1] brāhmin came to see the Exalted One. On coming to him he greeted him courteously . . . As he sat at one side that brāhmin said this to the Exalted One:

'As to the saying "Seen in this life[2] is Dhamma," master Gotama, pray how far is Dhamma seen in this life? How far is it a thing not involving time, inviting one to come and see, leading onward, to be realized for themselves by the wise?'

'Brāhmin, one who is ablaze with lust, overwhelmed with lust, infatuated thereby, plans[3] to his own hindrance, to that of others, to the hindrance both of self and others, and experiences mental[4] suffering and dejection. If lust be abandoned, he no longer plans thus, no longer suffers thus. So far, brāhmin, Dhamma is seen in this life.

One who is depraved with malice . . . does likewise. So far, brāhmin, Dhamma is seen in this life.

One who is bewildered with delusion . . . does likewise. So far, brāhmin, Dhamma is seen in this life; it is a thing not involving time, inviting one to come and see, leading onwards, to be realized for themselves by the wise.'

'Excellent, master Gotama! . . . May the worthy Gotama accept me as a lay-follower from this day forth so long as life shall last, as one who has taken refuge in him.'

§ 54. *The brāhmin Wanderer.*

Then a certain brāhmin who was a Wanderer came to see the Exalted One. . . . As he sat at one side he said this to the Exalted One:

'As to the saying "Seen in this life is Dhamma," master Gotama . . . (*As above down to*) . . . to be realized for themselves by the wise.'

'Brāhmin, one who is ablaze with lust, overwhelmed with lust, infatuated by lust, practises wickedness in act, speech

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[1] Text should read *aññataro*. [2] Sandiṭṭhiko. [3] *Ceteti.*
[4] For *cetasika cf. Compendium*, 239, *Bud. Psych.* 175.

and thought. If lust be abandoned he no longer does so . . . One who is ablaze with lust . . . knows not his own profit, knows not the profit of others, knows not the profit both of self and others. When lust is abandoned he knows, as it really is, his own profit, he knows the profit both of self and others.

One who is depraved with malice . . . (*as before*).

One who is bewildered with delusion . . . does likewise. One who is bewildered with delusion knows not his own profit . . . When delusion is abandoned . . . he knows the profit both of self and others. Thus, brāhmin, Dhamma is seen in this life . . . it is to be realized for themselves by the wise.'

'Excellent, master Gotama ! . . . May the worthy Gotama accept me . . . as one who has taken refuge in him.'

§ 55. *Nibbāna.*

Now Jānussoṇi,[1] the brāhmin, came to see the Exalted One . . . and said this:

'"Seen in this life is Nibbāna" is the saying, master Gotama. Pray, master Gotama, how far is Nibbāna seen in this life ? How far is it a thing not involving time, inviting one to come and see, leading onward, to be realized for themselves by the wise ?'

'Brāhmin, one who is ablaze with lust . . . (*as above*) . . . depraved with malice . . . bewildered with delusion . . . if lust be abandoned . . . no longer plans thus, no longer suffers thus. To that extent, brāhmin, Nibbāna is seen in this life . . . it is to be realized for themselves by the wise.'

'Excellent, master Gotama ! . . .'

§ 56. *The rich man.*

Now a certain brāhmin of great wealth came to see the Exalted One. . . . As he sat at one side he said this to the Exalted One:

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[1] For Jānussoṇi *cf. supra*, text 56; *infra*, text 166; *K.S.* iv, 4.

'Master Gotama, I have heard the saying of brāhmins of olden days, men aged, far gone in years, themselves the teachers of teachers, that once upon a time this world was in truth so crowded with people,—one might think it to be the Waveless Deep,[1]—that villages, suburbs and royal cities were close enough for a cock to walk from one to another.[2] Pray, master Gotama, what is the reason, what is the cause of the apparent loss and decrease of human beings? How is it that villages are no longer villages, suburbs no longer suburbs, towns no longer towns, and districts are depopulated?'

'Just now, brāhmin, people are ablaze with unlawful lusts, overwhelmed by depraved longings, obsessed by wrong doctrines. Thus ablaze, overwhelmed and obsessed they seize sharp knives and take each other's lives. Thus many men come by their end. That, brāhmin, is the reason why these things are so.

Again, brāhmin, since folk are ablaze with unlawful lusts, overwhelmed by depraved longings, obsessed by wrong doctrines, on such as these the sky rains not down steadily.[3] It is hard to get a meal. The crops are bad,[4] afflicted with mildew[5] and grown to mere stubs.[6] Accordingly many come

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[1] *Ayaŋ loko Avīci maññe phuṭo. Cf. Dialog.* iii, 72, 73 *nn.* (the sphere of incredible solidity).

[2] *Kukkuṭa-sampātikā.* 'A cock could walk along the top of the thatched roofs from one house to another.' *Comy.*, which also reads *sampādika* (not 'like a flock of poultry,' as Pāli Dict.). *Dialog.* iii, 72 *n.* trans. 'cock-flightish.'

[3] *Cf. supra*, text 135; *Vin.* i, 238; *K.S.* iv, 228 *n.*

[4] For *dussassaŋ* here *S.* iv has *dvīhitikā.*

[5] *Setaṭṭhikaŋ. Comy.* has *setaṭṭikaŋ* and explains thus: 'When the crops come up, insects fall on them. Owing to their number the heads of the crop are white in colour and barren.' But *Comy.* at *S.* iv, reading *setaṭṭhikā*, explains as 'strewn with dead men's bones.' I think the explanation of *mildew* is preferable considering the context, and would alter my trans. at *K.S.* iv, 228 accordingly.

[6] *Salāka-vuttaŋ*, as at *K.S.* iv, 228 (where see *note*). Here *Comy.* explains: 'When the harvest is reaped, a mere stump is the result. It gives no fruit.' *Not* 'food is given by ticket (*salāka*),' as Andersen (*Words in S., J.P.T.S.* 1909).

by their end. That, brāhmin, is the reason why . . . these things are so.

Again, brāhmin, since folk are ablaze with unlawful lusts . . . obsessed by wrong doctrines, on such miscreants the Yakkhas loose non-human monsters.[1] Thereby many come by their end. This, brāhmin, is the reason, this is the cause of the apparent loss and decrease of human beings. That is why villages are no longer villages, suburbs no longer suburbs, towns no longer towns, and districts are depopulated.'

'Excellent, master Gotama! . . . May the worthy Gotama accept me as a lay-follower from this day forth as long as life lasts, as one who has gone to him for refuge.'

§ 57. *Vacchagotta.*

Now Vacchagotta[2] the Wanderer came to see the Exalted One. . . . As he sat at one side Vacchagotta the Wanderer said this to the Exalted One:

'I have heard it said, master Gotama, that Gotama the recluse speaks thus: "Alms should be given to me, not to others: to my followers, not to another's followers. Alms given to me are of great fruit, not so those given to others. Alms given to my followers are of great profit, not alms given to another's followers." Now, master Gotama, do they who say these things correctly repeat the views of the worthy Gotama, without misrepresenting him by uttering an untruth? Do they expound their views in accordance with his teaching, so that one who is of his doctrine, of his way of thinking,[3] may not give grounds for reproach in stating it? Indeed we are anxious not to misrepresent the worthy Gotama.'

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[1] *Yakkhā vā* (?), *v.l. vāḷe*; *cf. A.* iii, 102 (*vāḷā amanussā*). So also *Comy.*: 'The yakkha-lords let loose fierce yakkhas upon them.'

[2] *Cf. M.* i, 481 *ff.*; *K.S.* iii, 202 *ff.*; iv, 276 *ff.* The name occurs *infra*, text 181.

[3] *Cf. S.* ii, 33, 36; iii, 6, where text has *vādânuvādo*, but *Comy. vādânupāto* (as in our text, *A.* ii, 31 and *Comy.*) explains as *vādassa anupāto anupatanaŋ pavattati.*

'Those who say so, Vaccha, are not of my way of thinking. Moreover such misrepresent me by stating what is not true[1] but a falsehood. Indeed, Vaccha, whoso prevents another from giving alms, obstructs him in three ways, robs him of three things. What three?

He obstructs the giver in acquiring merit: he prevents the receivers from getting a gift: and his own self is already ruined,[2] utterly ruined. Whoso prevents another from giving alms, Vaccha, obstructs him in three ways, robs him of three things.

But this is what I really do declare, Vaccha:—If one should throw away pot-scourings or the rinsings of cups into a pool or cesspit, even with the idea of feeding the creatures that live therein, I declare it would be a source[3] of merit to him; to say nothing of his feeding beings that are human. Nevertheless I say, Vaccha, that a gift given in the case of the virtuous is of great fruit, not those given in the case of the wicked. By "virtuous" I mean one who has abandoned five qualities and possesses five qualities. What are the five qualities he has abandoned?

Sensual desire is abandoned, malevolence, sloth-and-torpor, excitement-and-flurry, doubt-and-wavering are abandoned. These are the five.

And of what five qualities is he possessed?

He possesses the constituents of morality possessed by the adept,[4] the constituents of concentration, the constituents of insight, of emancipation, of release by knowledge and vision of the adept. He has these five qualities. Thus, where five qualities are abandoned and five possessed, a gift is of great fruit, I declare.

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[1] *Asatā.*

[2] *Pubb' eva kho pan' assa attā khato, cf. Vin.* ii, 26=*M.* i, 132 (*attānañ ca khaṇasi* ['digs himself up'] *bahuñ ca apuññaŋ pasavasi*). *Comy.* has *guṇa-khaṇanena khato hoti: guṇa-paghāten' eva,=upahato. Cf. supra,* text 155, *khataŋ upahataŋ attānaŋ pariharati.*

[3] *Āgama.*

[4] *Asekhena sīla-kkhandhena.*

As,[1] in a herd of cattle, white or black,
Red, tawny, dappled, uniform, dove-hued,[2]—
Whate'er the hue,—when a tamed bull is found,[3]
A beast of burden, mighty, fair and swift,
Heedless of hue men yoke him to a load:
So among men, wherever he be born,[4]
Noble or brāhmin, merchant, serf, or casteless,—
Just a mean scavenger,[5]—whate'er he be,
He who is tamed, devout,[6] just,[7] virtuous,
Truth-speaking, shamefaced, done with birth and death,
One perfect[8] in the holy life, load-free,
Detached from worldly ties, whose task is done,
Taintless, one gone beyond[9] all states, not clinging
To anything, one utterly released,—
To such an one, a dustless, lustless field,[10]
Abundant, fertile offerings become.
But fools, unknowing, witless, ignorant,
Outside the pale[11] make offerings, nor come near
Unto the good. They who come near the good,—
Those full of wisdom, those revered as sages,[12]
And trust in them,—such have their roots firm fixed
I' the Wellfarer. To deva-world they go,
Or here born of good family, in course
Of time the wise Nibbāna will attain.'

§ 58. *Tikaṇṇa*[13] (i-vi).

(§ i) Now Tikaṇṇa the brāhmin came to visit the Exalted One. On coming to him he greeted him . . . As he sat

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[1] These gāthās occur at *A.* iii, 214.

[2] *Pārevatāsu* ('pigeon-hued,' *Comy.*), but *A.* iii *pārāpatāsu.*

[3] *Jāyati.* I trans. 'found' as he would not be born so.

[4] *Comy. Yasmiŋ kasmiñci jātiye* for *kasmiñca jātiyaŋ* of text.

[5] *Caṇḍāla-pukkusa, cf. Buddh. India,* 55 (enslaved aborigines to whom the meanest tasks were given); *S.* i, 166.

[6] *Subbata.* [7] *Dhamm' aṭṭho.* [8] *Kevalī.* [9] *Pāragū.*

[10] Text *tasmiŋ yeva viraje; A.* iii, *tasmiñ ca viraje; Comy. virajo* (?).

[11] *Bahiddhā=imamhā sāsanā b. Comy.*

[12] *Dhīra-sammate, cf. sādhu-sammate, D.* i, 47.

[13] I have not met this name ('triangular' or 'three-eared') elsewhere.

at one side in presence of the Exalted One, Tikaṇṇa, the brāhmin, sang the praises of those brāhmins who possess the threefold lore.[1] (Then said the Exalted One:)

'Yes, brāhmin, they have the threefold lore, those brāhmins. They have it, as you say. But tell me how brāhmins describe brāhmins who have the threefold lore.'

'In this case, master Gotama, a brāhmin is well born on both sides, of pure descent[2] from mother and father as far back as seven generations, unsmirched, without reproach in respect of birth, one given to study, one who knows the charms by heart, a past master in the three Vedas, the indexes together with the ritual,[3] the treatise on phonology (as fourth) and the legendary sayings (as fifth): he is a man learned in the idioms[4] and the grammar, one perfect in the science of world-speculation and the signs of the great being.[5] That, master Gotama, is how the brāhmins describe a brāhmin who has the threefold lore.'

'Well, brāhmin, this description of a brāhmin who has the threefold lore is one thing. The description of him who has the threefold lore in the discipline of the Ariyan is quite another thing.'

'But how, master Gotama, is one the possessor of the threefold lore in the discipline of the Ariyan? Well for me if the worthy Gotama would teach me according to what method he is so possessed!'

'Then, brāhmin, do you listen. Apply your mind attentively. I will speak.'

(§ ii) 'Very well, master,' replied Tikaṇṇa the brāhmin to the Exalted One. The Exalted One said:

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1 *Tevijja*. *Cf*. *Brethr*. 29; *Sisters*, 26; *K.S*. i, 184 *n*.

2 *Saŋsuddha-gahaṇika*. *Cf*. *D*. i, 113; *Dialog*. i, 146.

3 *Sa-nighaṇḍu-keṭubhānaŋ*. *Cf*. *D*. i, 88; *Dialog*. i, 109. *Comy*. *Nāma-nighaṇḍu rukkhâdīnaŋ vevacana-pakāsakaŋ satthaŋ* (Childers gives *Abhidāna-ppadīpikā* as an example of such a vocabulary). *Keṭubha=kiriyâkappa-vikappo kavīnaŋ upakārāya satthaŋ*.

4 *Padako=padaŋ tadavasesañ ca vyākaraṇaŋ adhīyati vedeti vā*. *Comy*.

5 *Lokāyata-mahāpurisa-lakkhaṇesu*. For the latter see *Dialog*. iii, 137; *M*. ii, 210.

'Herein a monk,[1] aloof from sensuality, aloof from evil states, enters on the first musing which is accompanied by thought directed and sustained, born of solitude, zestful and easeful, and abides therein. Then, by the calming down of thought directed and sustained, he enters on that inward calm, that one-pointedness of mind, apart from thought directed and sustained, that is born of mental balance, zestful and easeful, which is the second musing, and abides therein. Then, by the fading out of zest, he abides indifferent, mindful and composed, and experiences ease through the body. Having entered on the third musing, which the Ariyans describe in these terms: He who is indifferent and mindful dwells happily,—he abides therein. Then, by the abandoning of ease, by the abandoning of discomfort, by the ending of the happiness and unhappiness that he had before, entering on that state which is neither pleasant nor painful, that utter purity of mindfulness reached by indifference, which is the fourth musing, he abides therein.

(§ iii) He then, with mind thus composed, made pure and translucent, stainless and with its taints vanished away, made pliant and workable, fixed and unperturbed, (applies and)[2] bends down his mind to acquiring knowledge of his former births. In divers ways he recalls his former births, thus: One birth, two births, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand births: the various destructions of æons, the various renewals of æons, both the destructions and renewals of æons, thus: I lived there, was named thus, was of such a clan, of such a caste, was thus supported, had such and such pleasant and painful experiences, had such length of days, disappeared thence and arose elsewhere: there too I lived, was named thus, was of such a clan, of such a caste. . . . Thus he calls to mind in all their specific details, in all their characteristics, in many various ways, his previous states of existence.

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[1] *Cf. D.* i, 73 *ff.* (*Sāmaññaphala Sutta*); *Dialog.* i, 84 *ff.*; *Pugg.* 60; *K.S.* v, 272.

[2] With *Pugg.* our text omits *abhinīharati* of *D.* in each para.

This is the first knowledge he attains. Ignorance has vanished, knowledge arises. Gone is the darkness, arisen is the light, as it does for one who abides earnest, ardent and composed in the self.

(§ iv) He then, with mind thus composed, made pure and translucent . . . bends down his mind to acquire knowledge of the fall and rise of beings from one existence to another. With the deva-sight, purified and surpassing that of men, he beholds beings deceasing and rising up again, beings both mean and excellent, fair and foul, gone to a happy state, gone to a woeful state according to their deeds (so as to say): Alas! these worthies,[1] given to the practice of evil deeds, of evil words, of evil thoughts, scoffing at the Noble Ones, of perverted views and reaping the fruits of their perverted views,—these beings, on the dissolution of body, after death arose again in the Waste, the Woeful Way, the Downfall, in Purgatory! Or: Ah, these worthies, given to the practice of good deeds, of good words, of good thoughts, not scoffing at the Noble Ones, but of sound views and reaping the fruits of their sound views,—these beings, on the dissolution of the body after death arose again in the Happy Lot, in the Heaven World. Thus with the deva-sight, purified and surpassing that of men, he beholds beings deceasing and rising up again . . .

This is the second knowledge he attains. Ignorance has vanished, knowledge arises. Gone is the darkness, arisen is the light, as it does for one who abides earnest, ardent and composed in the self.

(§ v) He then, with mind thus composed, made pure and translucent . . . bends down his mind to acquire knowledge of the destruction of the āsavas. He recognizes, as it really is, the truth that This is Ill. This is the arising of Ill. This is the ending of Ill. This is the practice that leads to the ending of Ill. These are āsavas . . . He recognizes, as it really is, This is the practice that leads to the destruction of the āsavas. In him, thus knowing, thus seeing, his mind is

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[1] *Ime vā pana bhonto. D.* reads *ime vata bhonto* (trans. there as sirs' but in *Dialog.* iii as equal to *messieurs ces êtres,* which I follow).

released from the āsava of sensuality: his mind is released from the āsava of becoming, from the āsava of nescience. By release comes the knowledge that he is released, so that he understands: Destroyed is rebirth, lived is the righteous life, done is what I had to do, there is no more for me of this state of things.

This is the third knowledge he attains. Ignorance has vanished, knowledge arises. Gone is the darkness, arisen is the light, as it does for one who abides earnest, ardent and composed in the self.

(§ vi) Changeless in virtue, shrewd and meditative,
With mind subdued, one-pointed, tranquillized,
That sage who, scattering darkness, hath attained
The threefold lore and routed Death,—men call
" A blessing both to devas and mankind,"
" All-vanquisher,"[1] " Blest with the threefold lore,"
" No more bewildered," " One become enlightened,"
And " Wearing his last body in the world."
Such are the names men give that Gotama.
To know his former birth, see heaven and hell,
To have attained destruction of rebirth,—[2]
If any brāhmin hath this threefold lore,
Master of supernormal[3] power, a sage,
That is the one I call " Tevijja-brāhmin,"
Not one so called by men in empty words.[4]

That, brāhmin, is how one possesses the threefold lore in the discipline of the Ariyan.'

' Indeed, master Gotama, this one is quite different from the other! Why! master Gotama, he who has the threefold lore of the brāhmins is not worth one-sixteenth part of him

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[1] Reading with *Comy. sabba-pahāyinaŋ* for *sacca-p.* of text.

[2] These three lines occur at *S.* i, 167; in part at *Sn.* v, 647. Text *yo vedī. Comy.* prefers *yo veti*=*yo aveti, avagacchati,* but gives our reading.

[3] *Abhiññā-vosito. Cf. It.* 47.

[4] *Cf. Dialog.* i, 15 *n.*

who hath it in the discipline of the Ariyan. Excellent it is, master Gotama! . . . May the worthy Gotama accept me as a lay-follower from this time forth so long as life lasts, as one who has taken refuge in him.'

§ 59. *Jānussoṇi* (i-iv).

(§§ i-iii) Now Jānussoṇi,[1] the brāhmin, came to see the Exalted One. . . . As he sat at one side Jānussoṇi the brāhmin said this to the Exalted One:

'Master Gotama, he who has a sacrifice to make, or an offering to the dead,[2] or a gift of barley in milk, or a gift fit for mendicants, should give it to those brāhmins who are possessors of the threefold lore.'

'But, brāhmin, how do brāhmins describe one who has the threefold lore?'

'In this matter, master Gotama, a brāhmin is well born on both sides, of pure descent . . . (*as in the previous sutta down to the gāthās*).

(§ iv) This man with morals and religion blest,
Who has the self composed, is tranquillized,
With mind subdued, one-pointed, fully calmed,
Who knows his former birth, sees heaven and hell,
Who hath attained destruction of rebirth,
Master of supernormal power, a sage,—
If any brāhmin hath this threefold lore,
That is the one I call "Tevijja-brāhmin,"
Not one so called by men in empty words.

That, brāhmin, is how one possesses the threefold lore in the discipline of the Ariyan.'

'Indeed, master Gotama, this one is quite different from the other. Why! master Gotama, he who has the threefold lore of the brāhmins is not worth one-sixteenth part of him who has it in the discipline of the Ariyan. Excellent it is,

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[1] *Supra*, text 158, § 55.

[2] *Saddha*=Skt. *ṣhrāddha*.

master Gotama! . . . May the worthy Gotama accept me as a lay-follower from this time forth so long as life lasts, as one who has taken refuge in him.'

§ 60. *Sangārava* (i-vii).

(§ i) Now Sangārava,[1] the brāhmin, came to see the Exalted One. . . . As he sat at one side he said this to the Exalted One:

'Master Gotama, we brāhmins, let me tell you, offer sacrifice and cause others to do so. Therefore, master Gotama, whoso offers sacrifice or causes others to do so, one and all are proficient in a practice of merit that affects many persons;[2] that is, which results from offering sacrifice. Now, master Gotama, he who goes forth as a Wanderer from this or that family, from the home to the homeless life, tames only the single self, calms only the single self, leads to Nibbāna[3] only the single self. So what I say is, thus he is proficient in a practice of merit that affects only one person, as a result of his going forth (as a Wanderer).'

'Well, brāhmin, as to that I will question you. Do you answer as you think fit. Now what think you, brāhmin? In this connexion a Tathāgata arises in the world, an Arahant who is a Fully Enlightened One, perfect in knowledge and practice, Wellfarer, World-knower, incomparable Charioteer of men to be tamed, Teacher of devas and mankind, a Buddha, an Exalted One. He says thus: "Come! this is the way, this the practice, proficient in which I make known that incomparable

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[1] *Comy. Jiṇṇā-paṭisankhāraṇa-kārako āyuttaka-brāhmaṇo* (overseer in charge of the repair of dilapidated buildings). At *S.* i, 182 he is described as a bath-ritualist; at v, 121 as interested in mantras. At *M.* ii, 209 he is a young brāhmin living at Caṇḍalakappa, a tevijja, proud and exclusive; but after a talk with the Master he was converted. *Cf. A.* iii, 230.

[2] *Aneka-sarīrikaŋ.*

[3] *Parinibbāpeti* (quenches his passions utterly). *Cf. D.* iii, 61= *A.* iii, 46. On the 'single' idiom *cf.* text ii, 68; iv, 45.

bliss which is steeped in the holy life,[1] by my own powers of comprehension realizing it. Come ye also! Practise so that ye too may be proficient therein, so that ye too by your own powers of comprehension may realize it and abide therein."

Thus this teacher teaches Dhamma and others too practise to attain that end.[2] Moreover there are many hundreds, many thousands, many hundreds of thousands of such. Now what think you, brāhmin? Since this is so, is it a practice of merit affecting only one person or many persons; that is, the result of going forth as a Wanderer?'

'No, master Gotama. It affects many persons, this going forth.'

(§ ii) At these words the venerable Ānanda said this to the brāhmin Sangārava:

'Of these two practices, brāhmin, which appeals to you as being the simpler,[3] the less troublesome, of greater fruit, of greater profit?'

At these words the brāhmin Sangārava said this to the venerable Ānanda:

'Just like the worthy Gotama and the worthy Ānanda, both are to me worthy of honour and praise.'

Then a second time the venerable Ānanda said to the brāhmin Sangārava:

'I do not ask you that, brāhmin, as to whom you honour and praise. This is what I am asking you: Which of the two practices appeals to you as being the simpler and less troublesome, of greater fruit and profit?'

Again the brāhmin Sangārava replied as before, and a third time the venerable Ānanda put the same question, and a third time the brāhmin made the same reply.

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[1] *Brahmacariy' ogadhaŋ* (at *S.* v, 344 with *sukhaŋ*)=*uttama-patiṭṭha-bhūtaŋ nibbānaŋ*. *Comy.*

[2] *Tathattāta.* *Cf.* *K.S.* iv, 202 *n.*; *M.* i, 465 (also a term for Nibbāna).

[3] *Appa-ṭṭha-tara*, lit. 'based on less.' The four phrases occur at *D.* i, 143=*Dialog.* i, 181, in a similar question about sacrifice. *Comy.* 'requiring less attention or service.'

(§ iii) Thereupon the Exalted One thought: Even for a third time the brāhmin, on being asked a pertinent[1] question by Ānanda, evades[2] it, does not reply to it. Suppose I release them from their difficulty. So the Exalted One said this to the brāhmin Sangārava:

'Tell me, brāhmin. What was the topic of conversation today when the royal party sat together in company in the rājah's palace?'

'This was the topic of conversation, master Gotama:—"In former times, you know, monks were fewer in number: but those possessed of supernormal powers being more numerous, they showed the marvel of more-power.[3] But now it is just the opposite." That was the topic of conversation today, master Gotama, when the royal party sat together in company in the rājah's palace.'

(§ iv) 'Now as to that, brāhmin, there are these three marvels. What three?

The marvel of more-power, the marvel of thought-reading, the marvel of teaching. And what, brāhmin, is the marvel of more-power?[4]

In this case a certain one enjoys sorts of more-power[5] in divers ways. From being one he becomes many, from being many he becomes one: manifest or invisible he goes unhindered through a wall, through a rampart, through a mountain, as if through the air: he plunges into the earth and shoots up again as if in water: he walks upon the water without parting it as if on solid ground: he travels through the air sitting cross-legged, like a bird upon the wing: even this moon and sun, though of such mighty power and majesty,—he handles them and strokes them with his hand: even as far as the Brahma

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1 *Sahadhammikaŋ.*

2 *Cf. A.* iv, 398 (*saŋsādeti pañhaŋ*). *Comy.* 'lets it drop.'

3 *E.g.,* 'monks on their begging-rounds flew through the air.' *Comy.*

4 *Iddhi-, ādesanā- anusāsanī-pāṭihāriya. Cf. Vin.* ii, 200; *D.* i, 212; *Dialog.* i, 27 *ff.*; *infra,* text 292; *A.* v, 327.

5 In its sense of 'abnormal, supernormal, increased.'

world he has power with his body.[1] This, brāhmin, is called "the marvel of more-power."

(§ v) And what, brāhmin, is the marvel of thought-reading ?[2] In this case[3] a certain one can declare by means of a sign: "Thus is your mind. Such and such is your mind. Thus is your consciousness."[4] And however much he may tell, so it is and not otherwise.

And again, brāhmin, perhaps a certain one does not declare such things by means of a sign, but he does so after hearing a voice from men or non-humans or from devas,[5] and says: "Thus is your mind. Such and such is your mind. Thus is your consciousness." And however much he may tell, so it is and not otherwise.

Here again, brāhmin, perhaps a certain one does not declare these things by means of a sign, or on hearing a voice from men or non-humans or from devas, but he does so (judging) from some sound he has heard, an utterance intelligently made by one who is reasoning intelligently.[6] So hearing he declares: "Thus is your mind. Such and such is your mind. Thus is your consciousness." And however much he may tell, so it is and not otherwise.

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[1] Text and *D.* i, 212 *kāyena va saŋvatteti*; *S.* v, 265 *vasaŋ pavatteti*. *Cf. K.S.* v, 256, etc. (which I read here).

[2] Lit. 'declaring (another's mind).'

[3] A little different at *D.* 1, 212 (*cittam pi ādisati, cetasikam pi . . vitakkitam pi . . . vicāritam pi*).

[4] Mind (*mano*), *citta* (consciousness). *Cf. Buddh. Psych.* 18; *Dialog.* iii, 99.

[5] *Cf. supra*, text 87, § viii, *parato ghosaŋ* (clairaudience).

[6] *Cf. Kath. Vat.* 414 (*Pts. of Contr.* 240) 'an irradiation of initial application of mind'; *Expos.* i, 152. This phrase *vitakka-vipphāra-saddaŋ* (vibration) *sutvā* does not occur at *D.* i, 213, where *Dialog.* trans. 'hearing a rational sound made intelligently and deliberately.' *Vitakka-vicāra* means 'when the mind is arrested by an object of thought it starts a chain of reasoning about it.' *Expos. loc. cit.* compares the former to the flapping of a bird's wings when rising: the latter to its sustained flight with poised wings. *Comy.* takes it as a sound overheard from someone chattering or half asleep; but the story by which he illustrates would give the meaning of 'a chance remark overheard.' Thus the skill implied would be that of 'putting two and two together.'

Then again, brāhmin, in this case suppose a certain one does not declare by any of these ways . . . yet maybe, when he has attained a state of concentration which is void of thought applied and sustained, one's mind can read another's thoughts[1] and knows thus: According to the nature of the thinkings of this worthy, on such and such objects[2] will he immediately[3] direct his thoughts. Then however much he may tell, so it is and not otherwise. This, brāhmin, is called "the marvel of mind-reading."

(§ vi) And what, brāhmin, is the marvel of teaching?

In this case a certain one teaches thus: "Reason thus, not thus. Apply your mind thus, not thus. Abandon this state, acquire that state and abide therein." This, brāhmin, is called "the marvel of teaching." So these are the three marvels. Now of these three marvels, which appeals to you as the more wonderful and excellent?'

'Of these marvels, master Gotama, the marvel of more-power . . . (he who performs it has the experience thereof. It is a possession of him who performs it) seems to me to be of the nature of an illusion.[4] Then again as to the marvel of thought-reading . . . he who performs it has the experience of the marvel: it is a possession of him who performs it,—this also, master Gotama, seems to me to be of the nature of an illusion. But as to the marvel of teaching (*as described above*) . . . of these three marvels this one appeals to me as the more wonderful and excellent.

It is strange, master Gotama! It is wonderful how well the worthy Gotama has spoken of this thing! We do hold the worthy Gotama to possess all three marvels. Surely the worthy Gotama enjoys sorts of more-power in divers ways, thus: From being one he becomes many . . . even as far as

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[1] *Cf. D.* iii, 104.

[2] Our text omits *tathā* of *D.* here.

[3] Text *antarā*, but *D.* and our *Comy. anantarā*, 'without interval.'

[4] *Māyā* (text has *mayā* in both places) *sahadhamma-rūpaṃ*. *Comy.* 'such as apparently turning water into oil or *vice versâ*, etc.,' and refers to the Jewel Charm (*Dialog.* i, 278).

the Brahma world he has power with his body. Surely the worthy Gotama's mind can read another's thoughts when he has attained a state of concentration void of thought applied and sustained, so as to know: According to the nature of the thinkings of this worthy, on such and such objects will he immediately direct his thoughts. Again, surely the worthy Gotama teaches thus: "Reason thus, and thus . . . acquire this state and abide therein."'

'Indeed, brāhmin, your words come close and challenge me to a statement![1] Nevertheless I will satisfy you by replying. I do indeed . . . possess these powers, brāhmin, . . . I do so read thoughts. I do so instruct.'

'But, master Gotama, is there any other single monk possessed of these three marvellous powers besides the worthy Gotama?'

'Yes, indeed, brāhmin. The monks possessed of these three marvellous powers are not just one or two or three, four, or five hundred, but much more than that in number.'

'Pray, master Gotama, where are those monks now dwelling?'

'In this very Order of Monks, brāhmin.'

'Excellent, master Gotama! Excellent it is, master Gotama! Even as one raises what is overthrown . . . or holds up a light in the darkness . . . even in divers ways has Dhamma been set forth by the worthy Gotama. I myself do go for refuge to the worthy Gotama, to Dhamma and to the Order of Monks. May the worthy Gotama accept me as a lay-follower . . . who has taken refuge in him.'

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[1] *Āsajja upanīya-vācā bhāsitā. Comy. mama guṇe ghaṭṭetvā, mama guṇānaŋ santikaŋ upanītā vācā bhāsitā* (lit. knocking up against, thrusting up against my virtues). *Cf.* the same phrase in a similar passage at *A.* ii, 37 (where *Comy.* is silent). I am not sure whether *āsajja* here means 'coming up to, assailing,' or has its adverbial meaning of 'energetically sticking to.' At *M.* i, 250; *D.* i, 107, it is used in an offensive sense, not suitable here.

Chapter VII.—The Great Chapter (§§ 61-70).

§ 61. *Tenets* (i-xiii).

(§ i) 'Monks, there are these three grounds of sectarian tenets, which, though strictly questioned, investigated and discussed[1] by wise men, persist in a traditional doctrine[2] of inaction. What three ?

There are certain recluses and brāhmins who teach thus, who hold this view:—Whatsoever weal or woe or neutral feeling is experienced, all that is due to some previous action.[3] There are others who teach:—Whatsoever weal or woe or neutral feeling is experienced, all that is due to the creation of a Supreme Deity.[4] Others teach that all such are uncaused and unconditioned.

(§ ii) Now, monks, as to those recluses and brāhmins who hold and teach the first of these views, I approach them and say: "Is it true, as they say, that you worthy sirs teach that . . . all is due to former action ?"

Thus questioned by me they reply: "Yes, we do."

Then I say to them: "So then, owing to a previous action, men will become murderers, thieves, unchaste, liars, slanderers, abusive, babblers, covetous, malicious, and perverse in view. Thus for those who fall back on the former deed as the essential reason[5] there is neither desire to do, nor effort to do, nor necessity to do this deed or abstain from that deed. So then, the necessity for action or inaction not being found to exist in truth and verity, the term 'recluse' cannot reasonably be applied to yourselves, since you live in a state of bewilderment with faculties unwarded."

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[1] *Cf. M.* 1, 130 (where these three verbs are translated 'inquiry, expostulation, remonstrance' by Lord Chalmers).

[2] *Param pi gantvā. Comy.* paraphr. by *yaŋ kiñci paramparaŋ gantvā pi*, which I take to mean 'tradition.'

[3] These views are examined at *M.* ii, 214 *ff.* (*Devadaha-sutta*) in confuting the Nigaṇṭha. *Cf. K.S.* iii, 166; iv, 251.

[4] *Issara-nimmāna-hetu.*

[5] *Sārato paccâgacchataŋ=sāra-bhāvena gaṇhantānaŋ.*

Such, monks, is my first reasonable rebuke to those recluses and brāhmins who thus teach, who hold such views.

(§ iii) Again, monks, as to those recluses and brāhmins who hold and teach the second of these views, I approach them and say: " Is it true, as they say, that you worthy sirs teach that . . . all this is due to the creation of a Supreme Deity ?"

Thus questioned by me they reply: " Yes, we do."

Then I say to them: " So then, owing to the creation of a Supreme Deity, men will become murderers . . . and perverse in view. Thus for those who fall back on the creation of a Supreme Deity as the essential reason there is neither desire to do, nor effort to do, nor necessity to do this deed or abstain from that deed. So then, the necessity for action or inaction not being found to exist in truth and verity,[1] the term ' recluse ' cannot reasonably be applied to yourselves, since you live in a state of bewilderment with faculties unwarded."

Such, monks, is my second reasonable rebuke to those recluses and brāhmins who thus teach, who hold such views.

(§ iv) Again, monks, as to those recluses and brāhmins who teach thus, who hold this view: Whatsoever weal or woe or neutral feeling is experienced, all that is uncaused and unconditioned,—I approach them and say: " Is it true, as they say, that you worthy sirs teach that . . . all this is uncaused and unconditioned ?"

Thus questioned by me they reply: " Yes, we do."

Then I say to them: " So then, owing to no cause or condition at all, men will become murderers, thieves . . . and perverse in view. Thus for those who fall back on the uncaused and unconditioned as the essential, there is neither desire to do, nor effort to do, nor necessity to do this deed or to abstain from that deed. So then, the necessity for action or inaction not being found to exist in truth and verity, the term ' recluse ' cannot be reasonably applied to yourselves, since you live in a state of bewilderment with faculties unwarded."

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[1] *M.* i, 138, *saccato thetato anupalabbhamāne=bhūtato thirato apaññāyamāne. Comy.*

Such, monks, is my third reasonable rebuke to those recluses and brāhmins who hold and teach these views. And these are the three grounds of sectarian tenets which, though strictly questioned, investigated and discussed by wise men, persist in a traditional doctrine of inaction.

(§ v) Now, monks, this Dhamma do I teach, one not refuted, not tarnished, unblamed, uncensured by intelligent recluses and brāhmins. And what is that Dhamma?

"These are the six elements,"—that Dhamma do I teach . . .

"There are these six spheres of contact . . these eighteen applications of mind[1] . . . these four Ariyan truths." That Dhamma do I teach . . . one uncensured by intelligent recluses and brāhmins.

(§ vi) Now as to the first of these, in what connexion did I speak of six elements?

The six elements are these: The element of earth, the element of water, that of heat, that of air, the element of space,[2] and the element of consciousness . . .

(§ vii) And in what connexion did I speak of six spheres of contact?

The six spheres of contact are these: The sphere of eye-contact, that of ear-, nose-, tongue-, body-, and the sphere of mind-contact . . .

(§ viii) And in what connexion did I speak of these eighteen applications of mind?

Seeing an object with the eye one's thoughts are concerned with the object, whether it give ground for pleasure, pain or neutral feeling. The same as regards ear, nose, tongue and the other sense-organs. . . . Contacting a mental object with the mind one's thoughts are concerned[3] with the object, whether it give ground for pleasure, pain or neutral feeling.

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[1] *Mano-pavicārā* (not in Dict.)=*vitakka-vicāra-padehi aṭṭhārasasu ṭhānesu manassa upavicārā. Comy.*

[2] *Cf. Buddh. Psych.* 275. 'The Theravāda position is that we see not space but the visible objects (*rūpāni*) filling space. Even these he will not admit to be anything but so many coloured areas.' The question is discussed in *Buddhist Philosophy*, Dr. B. Keith, pp. 168-9.

[3] *Upavicarati.*

That is what I meant when I spoke of the eighteen applications of mind.

(§ ix) And as to these four Ariyan truths, in what connexion did I mention them ?

Based on the six elements, monks, there is descent into the womb. This descent taking place, name-and-shape come to pass. Conditioned by name-and-shape is the sixfold sphere (of sense). Conditioned by the sixfold sphere is contact. Conditioned by contact is feeling.[1] Now to him who has feeling, monks, I make known: This is Ill. I make known: This is the arising of Ill. I make known: This is the making Ill to cease. I make known: This is the practice that leads to the making Ill to cease.

(§ x) And what, monks, is the Ariyan truth of Ill ?

Birth is Ill, old age and decay, sickness, death, sorrow, grief, woe, lamentation and despair are Ill. Not to get what one desires is Ill. In short, the five groups based on grasping are Ill.[2]

(§ xi) And what, monks, is the Ariyan truth of the arising of Ill ?[3]

Conditioned by ignorance the activities come to be: conditioned by the activities, consciousness: conditioned by consciousness, name-and-shape: conditioned by name-and-shape, the sixfold sphere of sense: conditioned by the sixfold sphere of sense, contact: conditioned by contact, feeling: conditioned by feeling, craving: conditioned by craving, grasping: conditioned by grasping, becoming: conditioned by becoming, birth: conditioned by birth, old age and death, sorrow, grief, woe, lamentation and despair come to pass. This is the arising of the whole mass of Ill. This, monks, is called " the Ariyan truth of the arising of Ill."

(§ xii) And what, monks, is the Ariyan truth of the making Ill to cease ?

From the utter fading out and ending of ignorance comes the ending of the activities: from the ending of the activities,

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[1] *Cf. K.S.* ii, 46; iii, 40, etc.
[2] *Cf. K.S.* iii, 134 *ff.*, etc.
[3] *Cf. K.S.* ii, 2, etc.

the ending of consciousness: from the ending of consciousness . . . and so on . . . comes the ending of this whole mass of Ill. This, monks, is called "the making Ill to cease."

(§ xiii) And what, monks, is the Ariyan truth of the practice that leads to the making Ill to cease?

It is just this Ariyan Eightfold Way, to wit: Right view, right aim, right speech, right action, right living, right effort, right mindfulness, right concentration. This is called "the Ariyan truth of the practice . . ."

This Dhamma, monks, do I teach, these four Ariyan truths, Dhamma not refuted, not tarnished, unblamed, uncensured by intelligent recluses and brāhmins. What I said was said in this connexion.'

§ 62. *Terror* (i-vi).

(§ i) 'Monks, the uneducated manyfolk speaks of these three terrors that part mother and son.[1] What are the three?

There comes a time when a great fire breaks out. When it breaks out, villages, suburbs and towns are burned. When these are burning, the mother cannot reach her son, and the son cannot reach his mother. This is the first terror . . .

(§ ii) Then again, monks, there comes a time when a mighty rain falls. When this happens, a great flood is caused. When the flood comes, villages, suburbs and towns are swept away. When this happens, a mother cannot reach her son nor the son his mother. This is the second terror . . .

(§ iii) Then again, monks, there comes a time when there is an alarm of a forest-raid of robbers,[2] and the country-folk mount their carts and drive away. When this happens, amid the scattering of the country-folk in carts mother and son cannot reach each other. This is the third terror that the uneducated manyfolk speaks of.

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[1] *Amātā-puttikāni*, lit. 'not-mother-son-ish,' 'where there is no possibility of mutual protection.' *Comy.*

[2] *Aṭavi-sankopo.* So *Comy.* and Sinh. MSS., but text prefers *sankhepo* (?), as at *A.* iii, 66. *Comy.*=*aṭaviyā sankopo* : *aṭavī*=*aṭavi-vāsino*=*corā*.

(§ iv) Now again, monks, the uneducated manyfolk speaks of these three terrors wherein a mother and her son are sometimes together, sometimes parted. What are the three?

There comes a time when a great fire breaks out . . . (*as before*). Then sometimes it may be possible for mother and son to reach each other. This is the first terror . . .

Then again there comes a time when a great rain falls . . (*as before*).

Then again there is a time when there is an alarm of a forest-raid of robbers . . . On that occasion it may be possible for mother and son to reach each other. This is the third terror . . . These are the three terrors whereof the uneducated manyfolk speaks, wherein a mother and her son are sometimes together, sometimes parted.

(§ v) Monks, these three terrors part mother and son. What three?

A mother cannot bear[1] to see her son grow old. She says, "I am growing old. Let not my son grow old." The son likewise cannot bear to see his mother grow old. He says, "I am growing old. Let not my mother grow old." And it is the same with regard to getting sick and dying. These are the three terrors that part mother and son.

(§ vi) But, monks, there is a way, there is a practice that leads to the abandoning, to the overpassing of these three terrors that part mother and son, a way which joins mother and son. What is that way, what is that practice which so leads?

It is just this Eightfold Way, to wit: Right view, right aim and the rest . . . right concentration. That is the way, that is the practice . . .'

§ 63. *Venāga* (i-vii).

(§ i) On a certain occasion the Exalted One was journeying about among the Kosalans, attended by a great company of monks, and he came to Venāgapura,[2] a brāhmin village of the Kosalans.

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[1] *Labhati.*

[2] I have not met this name elsewhere.

Now the brāhmin housefathers of Venāgapura heard the news that Gotama the recluse, son of the Sakyans, who went forth as a Wanderer from the Sakyan clan, was come to Venāgapura.

And there went abroad a fair report about Gotama, that Exalted One, thus:

'It is he, that Arahant who is a Fully Enlightened One, perfect in knowledge and practice, Wellfarer, world-knower, unsurpassed charioteer of men to be tamed, teacher of devas and mankind, a Buddha, an Exalted One. He makes known this world together with the world of devas, Māras and Brahmās, together with the host of recluses and brāhmins, both of devas and mankind, having himself come to know it thoroughly for himself. He teaches Dhamma that is lovely in the beginning, lovely in the middle, lovely in the ending, both in letter and spirit; in all its fulness he preaches the holy life that is utterly pure. Well indeed for us if we could get the sight of arahants such as these.'

(§ ii) Then the brāhmin housefathers of Venāgapura came to see the Exalted One. On coming to him some saluted the Exalted One and sat down at one side. Some greeted the Exalted One, and after the exchange of greetings and courtesies sat down at one side. Some raising their joined palms to their foreheads in respect to the Exalted One sat down at one side. Some proclaimed their name and clan and did the same. While others, without saying anything,[1] just sat down at one side. Then as he thus sat Vacchagotta[2] the brāhmin of Venāgapura said this to the Exalted One:

(§ iii) 'It is wonderful, master Gotama! It is marvellous, master Gotama, how serene is the worthy Gotama's air, how clear and translucent[3] his complexion! Just as the yellow

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[1] *Comy.* calls them 'hypocrites and blind fools.'

[2] This may be the Wanderer of *supra*, text 161; *M.* i, 481 *ff.*; *S.* iii, 257 *ff.*; iv, 391.

[3] A stock phrase of compliment on meeting one who seems elated. *Cf. K.S.* i, 186; iii, 186; v, 267. *Indriyāni* would seem to mean here 'the personality' as radiant (*vippasaññāni*). *Cf. supra*, text 130.

jujube fruit[1] in autumn is clear and translucent, even so is the worthy Gotama's complexion. Even as a palm-tree fruit just loosed from the stalk is clear and translucent, even so is the worthy Gotama's complexion. Just as a trinket of red gold, wrought in a crucible by a clever goldsmith,[2] deftly beaten and laid on a yellow cloth, shines and blazes and glitters, even so the worthy Gotama's senses are calmed, his complexion is clear and translucent.

Now, master Gotama, as to those couches, both high and broad, such as the sofa,[3] the divan, together with their coverlets of goat's hair, of divers colours, whiter coverlets, coverlets of wool besprent with flowers, quilts of cotton-wool, embroidered counterpanes and rugs furred on both sides, rugs furred on one side, coverlets gem-studded and of silk, (and other luxurious appointments such as) dancer's carpets, rugs for elephants, horse and chariot, rugs of antelope skins, floor-spreads of the hide of the kadali deer, couches with awnings and a red bolster at each end,—all such seats, both high and low, doubtless[4] the worthy Gotama can get as he pleases, can get them without toil and trouble.'

(§ iv) 'Brāhmin, as to all these things, indeed we Wanderers get them hardly, and if gotten they are not to be made use of.

Now, brāhmin, there are these three couches, both high and broad, which I can get both here and now[5] as I please, without toil and trouble. What are the three?

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1 *Badara-paṇḍuŋ* (text has *bhadara-*).

2 Text omits *ukka-mukhe* (of *Comy.*), but has it at p. 257 of text. *Cf. S.* i, 65, where also it is omitted.

3 *Āsandī, pallanko, goṇako,* etc. All these seats except the last item are detailed at *D.* i, 7. *Cf. Dialog.* i, 11, notes. Our *Comy.* follows *DA.* i, 86. These luxurious pieces of furniture are eschewed by the layman who takes the moderately ascetic eight precepts and by the ordained monk who takes the ten precepts. It is not clear to what purpose the brāhmin introduces this list of furniture, unless it be to lead up to the comparison of earthly and heavenly 'seats.' *See* next note.

4 *Comy.* has *maññe* (not in text) and explains that the brāhmin ascribes the Master's radiant appearance to this luxurious chamber-furniture.

5 *Etarahi.*

They are the high, broad couch celestial,[1] that which is sublime, and the high, broad couch of the Ariyans. These are the three couches I get here and now as I please, without toil and trouble.'

(§ v) 'Pray, master Gotama, of what sort is that high, broad couch celestial which the worthy Gotama gets here and now as he pleases without toil and trouble ?'

'In this case, brāhmin, when I am living dependent on a certain village or suburb, I get myself robed in the forenoon, and taking bowl and outer robe I enter that village or suburb to beg. When I return from my alms-round and have eaten my meal, I make for the edge of a forest.[2] There I gather together whatever grasses or leaves there are into one place and sit down cross-legged, holding my body straight and setting mindfulness in front of me.[3] Thus aloof from sense-desires, aloof from unprofitable states of mind, I enter on the first musing which is accompanied by thought directed and sustained, born of seclusion, zestful and easeful, and abide therein.

Then, by calming down thought directed and sustained, I enter on that inward calm, that single-minded purpose, apart from thought directed and sustained, born of mental balance, zestful and easeful, which is the second musing, and abide therein.

Then by the fading out of zest I become balanced and remain mindful and composed, and experience with the body that happiness of which the Ariyans aver: "The balanced, thoughtful man lives happily," and I enter on the third musing and abide therein.

Then, by rejecting pleasure and pain alike, by the coming to an end of the joy and sorrow which I had before, I enter and abide in the fourth musing, free of pain and free of pleasure, a state of perfect purity of balance and equanimity.

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[1] *Dibbaŋ* (=*divyaŋ*), of devas.

[2] *Van' antaŋ*. Text reads *vanaŋ taŋ*.

[3] *Parimukhaŋ* refers to the usual practice of concentrating between the eyebrows during meditation practice.

Now, brāhmin, when I have reached such a state, if I walk up and down, at such time my walking is to me celestial. If I stand, at such time my standing is celestial. If I sit, my sitting is to me celestial. If I lie down, celestial is "the high, broad couch" I lie on. That, brāhmin, is what I mean when I speak of the "high, broad couch celestial" which I get as I please without toil and trouble.'

'Wonderful, master Gotama! Marvellous, master Gotama! Who but the worthy Gotama could get a high, broad couch celestial such as he pleases without toil and trouble?

(§ vi) But, master Gotama, what is that high, broad couch sublime? . . .'

'Herein, brāhmin, when I am living dependent on a certain village . . . (*as before down to*) . . . setting mindfulness in front of me, I abide suffusing one quarter (of the world) with a heart possessed of friendliness: likewise the second, third and fourth quarters: and in like manner above, below, across, everywhere, for all sorts and conditions,—the whole world do I abide suffusing with a heart possessed of friendliness that is widespread, grown great and boundless, free from enmity and untroubled. And I do likewise with heart possessed of compassion, possessed of sympathy, possessed of equanimity, that is widespread . . . and untroubled.[1]

Now, brāhmin, when I have reached such a condition,[2] if I walk up and down, my walking is to me sublime . . . my standing . . . my sitting . . . my lying down is to me sublime. That is (what I mean when I speak of) the sublime, high, broad couch which I can get here and now as I please, without toil and trouble.'

'Wonderful, master Gotama! Marvellous, master Gotama! Who else but the worthy Gotama could get a high, broad couch sublime . . .?

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[1] For these 'sublime moods' *cf.* *K.S.* iv, 204 *n.*, and Mrs. Rhys Davids's *Gotama the Man*, p. 180 *ff.* 'It was a way of making a fellow-man grow in worth otherwise than by word and example.'

[2] *Evaŋbhūto.*

(§ vii) But pray, master Gotama, what is that Ariyan[1] high, broad couch . . .?'

'Herein, brāhmin, when I am living . . . (*as above down to*) . . . setting mindfulness in front of me, I know thus for certain: Passion is abandoned by me. It is cut off at the root, made like a palm-tree stump, made such as not to grow again, unable to sprout again in future time. Malice . . . delusion is abandoned by me . . . made unable to sprout again in future time. That, brāhmin, is the Ariyan couch, broad and high, which I can get . . .

Now, brāhmin, when I have reached such a condition, if I walk up and down . . . my standing . . . my sitting . . . my lying down is to me Ariyan. That is (what I mean when I speak of) the Ariyan high, broad couch which I can get here and now as I please, without toil and trouble.'

'Wonderful, master Gotama! Marvellous, master Gotama! Who else but the worthy Gotama could do so? Excellent, master Gotama! Excellent it is, master Gotama! Just as one raises what is overthrown . . . or holds up a light in the darkness . . . even so in divers ways has Dhamma been set forth by the worthy Gotama. We here do go for refuge to the worthy Gotama, to Dhamma and to the Order of Monks. May the worthy Gotama accept us as lay-followers from this day forth while life lasts, who have so taken refuge.'

§ 64. *Sarabha* (i-vi).

(§ i) Thus have I heard: On a certain occasion the Exalted One was staying near Rājagaha on the hill Vulture's Peak.[2]

Now at that time Sarabha[3] so called, the Wanderer, who had not long since deserted this Dhamma-Discipline, was thus speaking in the company[4] at Rājagaha:

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[1] *See* Pāli Dict. *s.v.* To the later Buddhist world (when the texts were compiled) the word had lost its significance and simply meant 'best.'

[2] *Comy.* 'Its peaks were like vultures, or vultures resorted there.'

[3] Probably the name of his *gotta.* I have not found it elsewhere. *Sarabha* is a sort of deer.

[4] *Parisatiŋ* may refer to the populace or the company of fellow-wanderers.

'I understand the "Dhamma" of the recluses who are Sakyans' sons. It is because I understand it that I have deserted that Dhamma-Discipline.'

(§ ii) Then a number of monks, having robed themselves, taking bowl and outer robe, entered Rājagaha to beg.

And those monks heard Sarabha the Wanderer so speaking in the company at Rājagaha. So when they had done their begging-rounds and had returned and eaten their meal, they went to the Exalted One, and on coming to him saluted him and sat down at one side. So seated they said this to the Exalted One:

'Lord, Sarabha the Wanderer has not long since deserted this Dhamma-Discipline. At Rājagaha he is thus speaking in the company: "I understand the 'Dhamma' of the recluses who are Sakyans' sons. It is because I understand it that I have deserted that Dhamma-Discipline." Lord, it would be well if the Exalted One were to go to Snake River bank,[1] to the Wanderers' Park where is Sarabha the Wanderer, out of compassion for him.'

The Exalted One consented by silence.

(§ iii) So the Exalted One, rising up from his solitary meditation at eventide, went to Snake River bank, to visit Sarabha the Wanderer in the Wanderers' Park. On reaching this he sat down on a seat made ready. Having done so the Exalted One said this to Sarabha the Wanderer:

'Is it true, as I hear, Sarabha, that you say: "I understand the 'Dhamma' of the recluses who are Sakyans' sons. It is because I understand it that I have deserted that Dhamma-Discipline"?'

At these words Sarabha the Wanderer was silent.

Then a second time the Exalted One spoke to Sarabha the Wanderer, saying:

'Speak, Sarabha! How is it that you have understood the 'Dhamma' of the recluses who are Sakyans' sons? If your knowledge is incomplete I will complete it for you. If it is complete I shall receive it gladly.'

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[1] Called at *S.* i, 153 'she-snake' (*Sappinī*). *Cf. A.* ii, 29, 176; *Vin. Texts*, i, 254 *n.* 2.

And a second time Sarabha the Wanderer was silent.

Then for the third time the Exalted One spoke to Sarabha the Wanderer, saying:

'Sarabha, it is by me that the "Dhamma" of the Sakyans' sons who are recluses has been revealed. Speak, Sarabha! How is it that you have understood the "Dhamma" of the recluses who are Sakyans' sons? . . . if it is complete I shall receive it gladly.'

And a third time Sarabha the Wanderer was silent.

(§ iv) Thereupon the Wanderers of Rājagaha said this to Sarabha the Wanderer:

'Friend, whatever you may have to ask Gotama the recluse, he gives you the opportunity to do so. Speak, reverend Sarabha! If your knowledge is incomplete, Gotama the recluse will complete it for you. If it is complete, he will receive it gladly.'

At these words Sarabha the Wanderer remained silent, confused, hanging his head, looking downwards, a disappointed man, unable to make reply.[1]

(§ v) So the Exalted One, seeing him in this condition, said to those Wanderers:

'Wanderers,[2] if any one should say to me: "You have not perfect knowledge of these things, though you claim to be fully enlightened," I should closely examine him, question him and talk with him.[3] He, thus closely examined, questioned and talked with, would surely and inevitably be reduced to one of these three conditions:—Either he would shelve the question by another,[4] and direct the talk to an alien subject: or he would display anger, malignity and sulkiness: or he would sit silent, confused, hanging his head, looking downwards, a disappointed man, unable to make reply, just as now does Sarabha the Wanderer.

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[1] *Cf. S.* i, 124; *K.S.* i, 155 *n.*

[2] Reading with Sinh. and *Comy. paribbājakā* (voc. plur.) for text's *paribbājako.*

[3] *Cf. supra,* text 138.

[4] *Cf. Dialog.* i, 116 *n.*; *M.* i, 250: *Aññena aññaŋ paṭicarati* (to deal with one point by raising another). *Comy.* explains by *paṭicchādessati,* 'camouflage.'

Wanderers, if any one were to say to me: "The 'Dhamma' preached by you for the purpose of utterly destroying Ill does not lead those who act accordingly to such a goal," I should do likewise, and he would be reduced to the same condition as Sarabha the Wanderer.'

Then the Exalted One, having thrice uttered his lion's roar in the Wanderers' Park on the bank of Snake River, departed through the air.[1]

(§ vi) Now not long after the departure of the Exalted One those Wanderers assailed Sarabha the Wanderer on all sides with a torrent of abuse, and poking fun at him said: 'Friend Sarabha, even as a decrepit jackal in the great forest, thinking to utter a lion's roar, can only let out just a jackal's scream, so you, friend Sarabha, thinking to utter the lion's roar which none but Gotama the recluse can utter,—you give just such a jackal's scream.

Friend Sarabha, just as a poor little hen[2] thinks to crow like a cock, and after all lets out just a poor little hen's cackle, so you, thinking to utter the cock-crow that none but Gotama the recluse can utter, let out just a poor little hen's cackle.

Friend Sarabha, just as a young bull-calf, when the cow-pen is empty,[3] thinks he bellows deeply (like an old bull), so you, friend Sarabha, think to utter the deep bellow that none but Gotama the recluse can utter.'

Thus did those Wanderers assail Sarabha the Wanderer with a torrent of abuse, poking fun at him.

§ 65. *Those of Kesaputta* (i-xvii).

(§ i) Thus have I heard: On a certain occasion the Exalted One, while going his rounds among the Kosalans with a great

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[1] 'Along with his retinue of monks,' adds *Comy.* In a similar passage at *Dialog.* i, 255 he rose from his seat and departed thence. Then followed the torrent of abuse, as here, for which see *S.* ii, 282. Our *Comy.* explains as there; *cf.* Pāli Dict. *s.v. sañjambhari.*

[2] *Ambaka-maddarī*, acc. to *Comy. khuddaka-kukkuṭikā.* Probably there is no connexion with *amba* (mango) as in Pāli Dict.

[3] *Comy.* takes it to mean that the older bulls are absent: but it may mean that his bellow reverberates better in an empty place.

company of monks, came to Kesaputta,[1] a district of the Kosalans.

Now the Kālāmas of Kesaputta heard it said that Gotama the recluse, the Sakyans' son who went forth as a wanderer from the Sakyan clan, had reached Kesaputta.

And this good report was noised abroad about Gotama, that Exalted One, thus: He it is, the Exalted One, Arahant, a Fully Enlightened One, perfect in knowledge and practice, and so forth. . . .[2] It were indeed a good thing to get sight of such arahants!

So the Kālāmas of Kesaputta came to see the Exalted One. On reaching him, some saluted the Exalted One and sat down at one side: some greeted the Exalted One courteously, and after the exchange of greetings and courtesies sat down at one side: some raising their joined palms to the Exalted One sat down at one side: some proclaimed their name and clan and did likewise; while others without saying anything just sat down at one side. Then as they thus sat the Kālāmas of Kesaputta said this to the Exalted One:

(§ ii) 'Sir, certain recluses and brāhmins come to Kesaputta. As to their own view, they proclaim and expound it in full: but as to the view of others, they abuse it, revile it, depreciate and cripple it.[3] Moreover, sir, other recluses and brāhmins, on coming to Kesaputta, do likewise. When we listen to them, sir, we have doubt and wavering as to which of these worthies is speaking truth and which speaks falsehood.'

(§ iii) 'Yes, Kālāmas, you may well doubt, you may well waver. In a doubtful matter wavering does arise.

Now look you, Kālāmas. Be ye not misled by report[4] or tradition or hearsay. Be not misled by proficiency in the

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[1] I have not met this name elsewhere.

[2] *Cf. supra*, text 180.

[3] *Opakkhiŋ karoti*, lit. deprive it of its wings. Text and *Comy. opapakkhiŋ*.

[4] *Cf. A.* ii, 191, where the same advice is given to Bhaddiya of the Licchavī; also *S.* ii, 115; *Nidd.*[2], § 151; *Gotama the Man*, 274.

collections,[1] nor by mere logic or inference, nor after considering reasons, nor after reflection on and approval of some theory, nor because it fits becoming,[2] nor out of respect for a recluse (who holds it). But, Kālāmas, when you know for yourselves: These things are unprofitable, these things are blameworthy, these things are censured by the intelligent; these things, when performed and undertaken, conduce to loss and sorrow,—then indeed do ye reject them, Kālāmas.

(§ iv) Now what think ye, Kālāmas? When greed arises within a man, does it arise to his profit or to his loss?'

'To his loss, sir.'

'Now, Kālāmas, does not this man, thus become greedy, being overcome by greed and losing control of his mind,—does he not kill a living creature, take what is not given, go after another's wife, tell lies and lead another into such a state[3] as causes[4] his loss and sorrow for a long time?'

'He does, sir.'

(§ v) 'Now what think ye, Kālāmas? When malice arises within a man, does it arise to his profit or to his loss?'

'To his loss, sir.'

'Now, Kālāmas, does not this man, thus become malicious, being overcome by malice and losing control of his mind,—does he not kill a living creature, take what is not given, and the rest, and lead another into such a state as causes his loss and sorrow for a long time?'

'He does, indeed, sir.'

(§ vi) 'Now what think ye, Kālāmas? When illusion arises within a man, does it arise to his profit or to his loss?'

'To his loss, sir.'

'And does not this man, thus deluded . . . likewise mislead another to his loss and sorrow for a long time?'

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[1] *Piṭaka-sampādanena*, gen. trans. 'on the authority of the Scriptures,' probably not yet written down, but memorialized and constantly added to. *Comy. piṭaka-tantiyā.*

[2] *Bhavya-rūpatāya. Comy.* takes it as *bhabba-.*

[3] *Tathattāya samādapeti.*

[4] Text *yaŋ sa hoti.* This, says *Comy.,=yam assa hoti* (*yaŋ kāraṇaŋ tassa puggalassa hoti*).

'He does, sir.'

(§ vii) 'Well then, Kālāmas, what think ye? Are these things profitable or unprofitable?'

'Unprofitable, sir.'

'Are they blameworthy or not?'

'Blameworthy, sir.'

'Are they censured by the intelligent or not?'

'They are censured, sir.'

'If performed and undertaken, do they conduce to loss and sorrow or not?'

'They conduce to loss and sorrow, sir. It is just so, methinks.'[1]

(§ viii) 'So then, Kālāmas, as to my words to you just now: "Be ye not misled by report or tradition or hearsay. Be not misled by proficiency in the collections, nor by mere logic or inference, nor after considering reasons, nor after reflection on and approval of some theory, nor because it fits becoming, nor out of respect for a recluse (who holds it). But, Kālāmas, when you know for yourselves: These things are unprofitable, these things are blameworthy, these things are censured by the intelligent, these things, when performed and undertaken, conduce to loss and sorrow,—then indeed do ye reject them," such was my reason for uttering those words.

(§ ix) Come now, Kālāmas, be ye not . . . so misled. But if at any time ye know of yourselves: These things are profitable, they are blameless, they are praised by the intelligent: these things, when performed and undertaken, conduce to profit and happiness,—then, Kālāmas, do ye, having undertaken them, abide therein.

(§ x) Now what think ye, Kālāmas? When freedom from greed arises in a man, does it arise to his profit or his loss?'

'To his profit, sir.'

'Does not this man, not being greedy, not overcome by greed, having his mind under control,—does he not cease to slay and so forth: does he not cease to mislead another

[1] This second *no* is ethic dative: the first is negative.

into a state that shall be to his loss and sorrow for a long time ?'

'He does, sir.'

(§ xi) 'Now what think ye, Kālāmas ? When freedom from malice arises within a man, does it arise to his profit or his loss ?'

'To his profit, sir.'

'Does not this man, not being malicious, not being overcome by malice, but having his mind under control,—does he not cease to slay and so forth ? Does he not lead another into such a state as causes his profit and happiness for a long time ?'

'He does, sir.'

(§ xii) 'And is it not the same with regard to freedom from illusion ?'

'Yes, sir.'

(§ xiii) 'Then, Kālāmas, what think ye ? Are these things profitable or unprofitable ?'

'Profitable, sir.'

'Are they blameworthy or not ?'

'They are not, sir.'

'Are they censured or praised by the intelligent ?'

'They are praised, sir.'

'When performed and undertaken, do they conduce to happiness or not ?'

'They do conduce to happiness, sir. It is just so, methinks.'

(§ xiv) 'So then, Kālāmas, as to my words to you just now: "Be ye not misled . . . but when ye know for yourselves: These things are profitable . . . and conduce to happiness . . . do ye undertake them and abide therein," such was my reason for uttering them.

(§ xv) Now, Kālāmas, he who is an Ariyan disciple freed from coveting and malevolence, who is not bewildered but self-controlled and mindful, with a heart possessed by goodwill, by compassion . . . possessed by sympathy, by equanimity (that is widespread, grown great and boundless, free from enmity and oppression),—such an one abides suffusing one quarter of the world therewith, likewise the second, third

and fourth quarter of the world.[1] And in like manner above, below, across, everywhere, for all sorts and conditions, he abides suffusing the whole world with a heart possessed by . . . equanimity that is widespread, grown great and boundless, free from enmity and oppression. By that Ariyan disciple whose heart is thus free from enmity, free from oppression, untainted and made pure, by such in this very life four comforts[2] are attained, thus:

(§ xvi) " If there be a world beyond, if there be fruit and ripening of deeds done well or ill, then, when body breaks up after death, I shall be reborn in the Happy Lot, in the Heaven World." This is the first comfort he attains.

" If, however, there be no world beyond, no fruit and ripening of deeds[3] done well or ill, yet in this very life do I hold myself free from enmity and oppression, sorrowless and well."[4] This is the second comfort he attains.

" Though, as result of action,[5] ill be done by me, yet do I plan no ill to anyone. And if I do no ill, how can sorrow touch me ?" This is the third comfort he attains.

" But if, as result of action, no ill be done by me, then in both ways[6] do I behold myself utterly pure." This is the fourth comfort he attains.

Thus, Kālāmas, that Ariyan disciple whose heart is free from enmity, free from oppression, untainted and made pure, in this very life attains these four comforts.'

(§ xvii) ' So it is, Exalted One. So it is, Wellfarer. That Ariyan disciple . . . in this very life attains these four comforts[7] (*and they repeated all that had been said*).

Excellent, sir ! We here do go for refuge to the Exalted One, to Dhamma and to the Order of Monks. May the Exalted One accept us as lay-followers from this day forth so long as life shall last, who have so taken refuge.'

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[1] For these Four ' Sublime Moods ' *cf. supra*, text 183; *K.S.* v, 98 *n.*

[2] *Assāsa*, lit. ' quiet breathing.' *Cf. K.S.* iv, 172.

[3] *Dhammānaŋ*, ? to read *kammānaŋ* as before.

[4] Text *sukhiŋ*. *Comy. sukhaŋ=sukhitaŋ.*

[5] *Karoto.*

[6] *I.e.*, whether inadvertently or intentionally.

[7] Text 190 should read *sukata* in l. 2 for *sakata-*.

§ 66. *Sāḷha* (i-xiii).

(§ i) Thus have I heard: On a certain occasion the venerable Nandaka[1] was staying near Sāvatthī in East Park, at the terraced house of Migāra's mother.

Then Sāḷha,[2] Migāra's grandson and Rohaṇa, Pekhuṇiya's grandson, came to visit the venerable Nandaka. On coming to him they saluted him and sat down at one side. As they thus sat the venerable Nandaka said this to Sāḷha, Migāra's grandson:

(§ ii) 'Come now, Sāḷha! Be not misled by report or tradition or hearsay . . . (*and he repeated the Buddha's words as above*). . . . But when you know for yourself: These things are unprofitable . . . do you reject them.[3]

(§ iii) Now what think you, Sāḷha? Does greed exist?'

'It does, sir.'

'Well, Sāḷha, I call it coveting. That is what it means, I declare. Now does not this covetous man slay a being, take what is not given, go after another's wife, tell lies and lead another into a state that is to his loss for a long time?'

'He does, sir.'

(§ iv) 'Now what think you, Sāḷha? Does malice exist?'

'Yes, sir.'

'Well, I call it malevolence. Now, Sāḷha, does not he whose mind is malevolent, slay a being and so forth . . . and mislead another . . .?'

'He does, sir.'

(§ v) 'Again, Sāḷha, what think you? Does delusion exist?'

'Yes, sir.'

'Well, Sāḷha, I call it nescience. That is the meaning of the word. Now does not the deluded man slay a being and so forth, and mislead another to his loss and sorrow for a long time?'

'He does, sir.'

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[1] 'Admonisher of the nuns,' *cf.* text 25; iv, 358.

[2] One of the Licchavī. *Cf.* ii, 200.

[3] This sermon is a sort of variant edition of the previous *sutta*.

(§§ vi, vii) Now what think you, Sāḷha? Are these things profitable or not?' (*as in previous* §§). . . . Do you, having undertaken them, abide therein.

(§ viii) 'Now what think you, Sāḷha? Is there not-greed?'

'There is, sir.'

'Well, I call it not-coveting. Does not he who is not greedy, not overcome by coveting . . . abstain from these offences? Does he not lead another to a[1] state which is to his profit and happiness for a long time?'

'Yes, sir.'

(§ ix) 'What think you, Sāḷha? Is there not-malice?'

'There is, sir.'

'Well, I call it not-malevolence. That is the meaning of the word. Now, Sāḷha, does not he who is not malevolent, whose mind is free from malevolence, does not he abstain from these offences . . . does not he lead another into a state that is for his profit and happiness . . .?'

'He does, sir.'

(§ x) 'Again, Sāḷha, what think you? Is there not-delusion?'

'There is, sir.'

'I call it knowledge. That is its meaning. Does not he[2] who is undeluded, who has come to knowledge,—does not he abstain from slaying a being and so forth . . .?'

'He does, sir.'

'Now, Sāḷha, what think you? Are these things profitable or not?' (*as above down to*) . . .

'. . . he abides suffusing the whole world with a heart possessed of equanimity that is widespread, grown great and boundless, free from enmity and oppression.

He comes to know thus: There is a mean state: there is an exalted state: there is an escape from this realm of consciousness.[3] When he thus knows, thus sees, his mind is released

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[1] Text should read *hoti*. [2] Text should read *ayaŋ* for *ahaŋ*.

[3] *Saññāgatassa* (what comes within one's sphere of consciousness). *Cf. M.* i, 38. *Comy.* paraphrases: *Imassa vipassanā-saññā-sankhātassa saññāgatassa nissaraṇaŋ nibbānaŋ nāma dasseti.*

from the āsava of sensual desire, his mind is released from the āsava of continued becoming, his mind is released from the āsava of nescience. To him thus released comes the knowledge that he is released, and he is assured: Ended is rebirth: lived is the righteous life: done is my task: there is no more of this state for me.

Likewise he comes to know: Formerly I had greed:[1] that was evil. Now it exists no more: that is good. Formerly I had malice: that was evil. Now it exists no more: that is good. Formerly I was deluded: now delusion exists no more: that is good. Thus in this very life he is free from craving,[2] he is released, he has become cool: he, of himself, abides in experience of bliss, by becoming Brahma.'[3]

§ 67. *Topics of discourse* (i-vii).

(§ i) 'Monks, there are these three topics of discourse.[4] What three?

One may talk of past time, saying: "Thus it was in past time." Or one may talk of future time, saying: "Thus it will be in future time." Or one may talk of the present time, saying: "Thus it is now at present."

(§ ii) Monks, it may be understood of a person by his conversation whether he is competent[5] or incompetent to discuss.

Now, monks, if this person, on being asked a question, does not give a categorical reply to a question requiring it:[6] does not give a discriminating reply to a question requiring it: does not reply by a counter-question to a question requiring it,

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[1] *Cf. Pts of Contr.* 96.

[2] For *nicchāto nibbuto cf. S.* iii, 26.

[3] *Brahma-bhūtena.* A trace of the teaching common to Gotama and his brāhmin disciples. *Comy. seṭṭha-bhūtena.* See *infra,* 187 *n.*

[4] *Cf. Kath. Vatthu.* i, 513 (*Points of Controversy,* 296). D. iii, 229 *n.*

[5] *Kaccha=kathetuŋ-yutta*: not as in Pāli Dict. 'fit to be spoken *of*.'

[6] *Cf. Dialog.* iii, 221; *Mil. P.* 144; *Pts. of Contr., Introd,.* xl, *re* 'the emergence of the Vibhajjavādin School'; *Gotama the Man,* 73, 106. *Pts. of Contr.* gives as an example Mark xi, 29: 'I will ask you one question, and answer me . . .'

and does not waive a question which should be waived,—then, monks, such a person is incompetent to discuss.

But if this person on being asked these four sorts of questions gives the proper reply, then he is competent to discuss.

(§ iii) Again, monks, it may be understood of a person by his conversation whether he is competent or incompetent to discuss.

If this person on being asked a question does not abide by conclusions, whether right or wrong,[1] does not abide by an assumption,[2] does not abide by recognized arguments,[3] does not abide by usual procedure,[4]—in such case, monks, this person is incompetent to discuss. But if he does all these, he is competent to discuss.

(§ iv) Again, monks, it may be understood of a person by his conversation whether he is competent or incompetent to discuss.

If this person, on being asked a question, evades the question by another,[5] or turns it off the point, or displays vexation, malice and sulkiness, in such case, monks, he is incompetent to discuss. But if on the other hand he does none of these things, he is competent.

(§ v) Yet again, monks, it may be understood of a person by his conversation whether he is competent or incompetent to discuss.

If, on being asked a question, he loads with abuse and beats down the questioner, laughs him to scorn and catches him up when he falters,—such an one is incompetent to discuss. But if he does none of these things, he is competent.

(§ vi) Monks, it may be understood of a person by his conversation whether he is assured[6] or unassured.

He who lends not an ear is unassured. He who lends an ear is assured. He, being assured, fully understands one

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[1] Text *ṭhān' aṭṭhāne. Comy. ṭhānâṭhāne. Cf. Mil.* 1.

[2] *Parikappe.*

[3] *Aññavāde=ñāṭavāde jānitavāde. Comy.* 'Ignoratio elenchi.'

[4] *Paṭipadāya.*

[5] *Aññen' aññaŋ paṭicarati*, as at *D.* i, 94; *M.* i, 96; *supra*, text 187.

[6] *Sa-upaniso=sa-upanissayo sa-ppaccayo. Comy.*

thing, comprehends one thing, abandons one thing, realizes one thing.[1] So doing he reaches the perfect release.

This, monks, is the profit of talk, this is the profit of deliberation, of assurance, of giving ear to advice, namely, the release of mind without grasping.

(§ vii) When talk is barred by anger, bias, pride,[2]
Men follow a way not Ariyan and seek
For one another's faults, rejoice to hear
A word ill spoken, a slip o' the tongue,—delight
Each in the other's confusion and defeat.
That way of talk the Ariyan follows not.
If fain to speak, the wise man, since he knows
The time, the way of speech the Ariyans use,
The practice proper for expounding Dhamma,
That sage will use such talk: not barred by wrath,
Unbiassed, with unruffled mind; not spiteful,
Not arbitrary-minded, not detracting;
But with full knowledge speaking he speaks well,
Pleased with right speech, not gleeful at a slip,
Not studying censure, catching not at faults:
Reviles not, crushes not, nor speaks at random.
O! good men's words alike instruct and please:
Thus Ariyans talk. Such is the Ariyan speech.
And knowing this the wise will humbly speak.'

§ 68. *Those of other views* (i-vii).

(§ i) 'Monks, if the Wanderers of other views should thus question you: "Friends, there are these three conditions. What three? Lust, malice, delusion. These are the three.

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[1] These four things are, according to *Comy.*, Dhamma, the Ariyan truth of Ill, evil and arahantship.

[2] *Samussitā*=*mānussayena suṭṭhu ussitā*. *Viniviṭṭha* (not in Dict.)= *abhiniviṭṭha*. *Comy.* *Sampamoha* (not in Dict.). I should note here that the Pāli Dict. seems based on the indexes so far published. That to *Anguttara* is very incomplete, and the gāthās seem to have been passed over entirely; hence many words in this volume are not to be found in the Dict. at all, while the errors in paging of the indexes are reproduced.

Now between these three what is the distinction, what is their specific feature,[1] what is the difference ?" Thus questioned, monks, how would ye explain it to those Wanderers of other views ?'

'For us, lord, things are rooted in the Exalted One, have the Exalted One for their guide and resort. Well for us, lord, if the Exalted One would reveal unto us the meaning of this saying he has said. Hearing the Exalted One, lord, the monks will bear it in mind.'

'Then listen, monks. Apply your minds closely. I will speak.'

'Even so, lord,' replied those monks to the Exalted One. The Exalted One said this:

(§ ii) 'Now if the Wanderers of other views should question you (as I have said) thus do ye explain it: Reverend sirs, lust is slightly to be blamed,[2] but it is slow to change. Malice is much to be blamed, but it is quick to change. Delusion is much to be blamed and it is slow to change. But, sirs, what is the reason, what is the cause why lust that has not arisen arises, or why lust that has arisen is liable to more-becoming and growth ?

"It is the feature[3] of beauty (in a thing)," must be the reply. In him who gives not systematic attention to the feature of beauty, lust that has not arisen arises, and lust that has arisen is liable to more-becoming and growth. This, sirs, is the reason, this is the cause . . .

(§ iii) But, sirs, what is the reason, what is the cause, why malice not yet arisen arises, or if arisen is liable to more-becoming and growth ?

"It is the feature of ugliness (in a thing)," must be the reply. In him who gives not systematic attention to the feature of ugliness, malice arises . . .

(§ iv) But, sirs, what is the reason . . . why delusion arises . . . ?

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[1] Text should read *adhippāyoso*. *Cf. infra*, text 267; *S.* iii, 66.

[2] *Cf. A.* iii, 416 (of *dukkha*).

[3] *Cf. K.S.* v, 52 *n.*; *Vis. M.* 20.

"It is unsystematic attention," must be the reply. In him who gives not systematic attention delusion arises . . .

(§ v) Now, sirs, what is the reason, what is the cause why lust not yet arisen arises not, or if arisen is abandoned?

"It is the feature of ugliness," must be the reply. In him who gives systematic attention thereto, lust not arisen arises not, or if arisen is abandoned. . . . This is the reason . . .

(§ vi) But, sirs, what is the reason . . . why malice not yet arisen arises not, or if arisen is abandoned?

"It is the heart's release by amity,"[1] must be the reply. In him who gives systematic attention to that heart's release by goodwill both malice that has not arisen arises not, or if arisen is abandoned. This, sirs, is the reason . . .

(§ vii) But, sirs, what is the reason, what is the cause why delusion that has not arisen arises not, or if arisen is abandoned?

"Systematic attention," must be the reply. In him who practises systematic attention delusion not arisen arises not, or if arisen is abandoned. This is the reason . . .'

§ 69. *Roots of demerit* (i-xi).[2]

(§ i) 'Monks, there are these three roots of demerit. What three? Greed, malice and delusion.[3]

Greed is demerit. Whatsoever the greedy one performs[4] with body, speech and thought, that is demerit. What the greedy one, overwhelmed by greed, whose mind is uncontrolled, does to another by unjustly causing him suffering[5] through punishment, imprisonment, loss of wealth, abuse, banishment, on the grounds that "might is right,"[6]—that

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[1] *Cf. K.S.* v, 99.

[2] *Akusalaŋ*, 'wrong,' but to the Buddhist 'unprofitable, demeritorious,' as leading to loss of merit and unhappiness.

[3] *Cf. M.* i, 47, 489; *Netti*, 183.

[4] *Sankharoti=āyūhati, sampindeti, rāsaŋ karoti. Comy.*

[5] *Asatā dukkhaŋ upadahati*, by false accusations. *Comy.*

[6] *Balav' amhi=ahaŋ asmi balavā. Bal' attho iti pi=balena me attho iti pi, bale va ṭhito 'mhī ti. Comy.*

also is demerit. Thus these evil, demeritorious conditions born of greed, conjoined with greed, arising from greed, resulting from greed, are assembled together in him.

(§ ii) Malice, monks, is demerit. Whatsoever the malicious one performs . . . is also demerit. Thus these divers evil, demeritorious conditions born of malice . . . are assembled together in him.

(§ iii) Delusion, monks, is demerit. Whatsoever the deluded one performs . . . is also demerit. Thus these divers demeritorious conditions born of greed, conjoined with greed, arising from greed, resulting from greed, are assembled together in him.

(§ iv) Moreover, monks, such a person as this is called, as a speaker, "inopportune," "untruthful," "irrelevant," "one who speaks contrary to Dhamma," "one who speaks contrary to the Discipline."[1] And why is he so called? Because of unjustly causing suffering to another by punishment, imprisonment, loss of wealth, abuse and banishment, on the grounds that "might is right." When confronted with the truth he denies it, does not understand it. When confronted with a lie he makes no effort to untangle it, saying, "This is baseless. This is false." Therefore is he called "inopportune," "untruthful" . . .

Such a person, overwhelmed by evil, demeritorious conditions born of greed, being uncontrolled in mind, in this very life lives in sorrow, harassed, unfreed from life's fret and fever, and when body breaks up after death one may look for the Way of Woe for him.[2] Such a person, overwhelmed by evil, demeritorious conditions born of malice . . . born of delusion . . . in this very life lives in sorrow . . . and after death one may look for the Way of Woe for him.

(§ v) Just as, monks, a *sāl* tree[3] or a *dhava*[4] or aspen,[5] if

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[1] *Cf. D.* i, 4, *dhamma-vādī, vinaya-vādī*; or, 'truthfully and with restraint.'

[2] *Cf. S.* iii, 8.

[3] *Shorea robusta.*

[4] *Grislea tomentosa*; Sinh. *kihiri.*

[5] *Adina cardifolia* (?) *dalbergia.* The name *phandana* (quivering) signifies an aspen, poplar or bo-tree. Sinh. *kolon.*

attacked[1] and overspread by three parasitic creepers, comes to grief, comes to destruction, comes to a miserable end, even so such a person as this, overwhelmed by evil, demeritorious conditions born of greed and malice . . . born of delusion . . . in this very life lives in sorrow . . . and after death one may look for the Way of Woe for him.

These, monks, are the three roots of demerit.

(§ vi) There are three roots of merit. What three? Absence of greed, absence of malice, absence of delusion is a root of merit.

(§§ vii, viii) (*These three qualities are treated as above but in reverse meaning.*)

(§ ix) Moreover, monks, such a person as this is called, as a speaker, " opportune," " truthful," " relevant," " speaker according to Dhamma," " speaker according to the Discipline." And why is he so called? Because of his not unjustly causing suffering . . . on the grounds of " might is right." When confronted with the truth he understands it, does not deny it. When confronted with a lie he makes an effort to untangle it, saying: " This is baseless. This is false." Therefore such an one is called, as a speaker, " opportune " . . .

(§ x) In such a person evil, demeritorious conditions born of greed . . . born of malice . . . born of delusion, are abandoned, cut down at the root, made like a palm-tree stump, made unable to become again, made of a sort not to spring up again in future time. In this very life he lives happily, unharassed, freed from life's fret and fever. In this very life he is released.

(§ xi) Suppose, monks, a *sāl* tree or *dhava* or aspen is attacked and overspread by parasitic creepers. Then comes a man with hoe and basket, and cuts down that parasitic creeper at the root. Cutting it at the root he digs a trench[2] round it. Having done so he pulls out the roots, even those as small as *usīra*-fibres.[3] Then he chops up that parasitic

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[1] Text *uddhasetā* (?). *Comy. uddhasto,=upari dhaŋsito. Cf. Dhp.* 162; *Netti,* 183.

[2] *Palikhaṇeyya, cf. S.* ii, 88 (*paliŋ khaṇ.*).

[3] A scented root much used for perfumes. *Cf. Dhp.* 337.

creeper into bits. These he splits up and makes into splinters. He dries them in wind and sun, then burns them with fire and makes a heap of the ashes. Having done so he winnows the ashes in a strong wind or launches them on a swiftly flowing stream. Verily, monks, that parasitic creeper, thus cut down at the root, is made like a palm-tree stump, made unable to become again, made of a sort not to rise up again in future time.

Just so, monks, in such a person the evil, demeritorious conditions born of greed, born of malice, born of delusion are abandoned . . . so that in this very life he lives happily, unharassed, freed from life's fret and fever, in this very life he is released.

These, monks, are the three bases of merit.'

§ 70. *Sorts of Sabbath* (i-xxiv).

(§ i) Thus have I heard: On a certain occasion the Exalted One was staying near Sāvatthī, in East Park, in the terraced house of Migāra's mother. Now Visākhā, Migāra's[1] mother, on the sabbath day[2] came to visit the Exalted One. On coming to him she saluted him and sat down at one side. As she thus sat the Exalted One said this to Visākhā, Migāra's mother:

'Well, Visākhā! How is it that you come at noon?'

'Lord, today I am keeping the sabbath.'

'Well, there are these three sabbaths, Visākhā. What are the three?

There is the herdsman's sabbath, that of the naked ascetics,[3] and that of the Ariyans.

(§ ii) Now what, Visākhā, is the herdsman's sabbath?

Suppose, Visākhā, the herdsman at eventide restores the kine to their owners. Then he thus reflects: Today the kine

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[1] *Cf. A.* i, 26; iv, 255 *ff.*

[2] *Tad ah' uposathe=tasmiŋ ah' uposathe: taŋ divasaŋ uposathe. Cf. UdA.* 296 (*tasmiŋ ahani, tasmiŋ divase*). It was full-moon day. *Cf. SnA.* 199.

[3] Nigaṇṭhas or Digambaras or Jains.

grazed at such and such a spot, and drank at such and such a spot. Tomorrow they will graze and drink at such and such a spot. In the same way some sabbath-keeper here thus reflects: Tomorrow I shall eat such and such food, both hard and soft. And he spends the day engrossed in that covetous desire. Such, Visākhā, is the herdsman's sabbath. This sabbath of the herdsman thus spent is not of great fruit or profit. It is not very brilliant. It is not of great radiance.

(§ iii) And what, Visākhā, is the naked ascetic's sabbath ?

There is a sect of naked ascetics, so called, a sort of recluses,[1] who exhort a disciple thus: " Now, my good fellow, lay aside the stick[2] as regards all creatures that exist eastwards beyond a hundred yojanas: likewise westward, northwards and to the south !" Thus they exhort them to kindness and compassion towards some creatures only, but not to others.

Then again on the sabbath they exhort a disciple thus: " Now, good fellow ! off with all your clothes and say: 'I have no part in anything anywhere, and herein for me there is no attachment[3] to anything.' " Yet for all that his parents know him for their son and he knows them for his parents. His children and wife know him for father and husband, and he knows them for children and wife. Yet for all that his slaves and workmen know him for their master and he in turn knows them for his slaves and workmen. Thus at a time when one and all should be exhorted (to keep the sabbath), it is in falsehood that they exhort them. This I declare is as good as telling lies. Then, as soon as that night has passed he resumes the use of his belongings, which had not been given back to him really. This I declare is as good as stealing. Such, Visākhā, is the sabbath of the naked ascetics. A sabbath of the naked ascetics thus spent is not of great fruit or profit. It is not very brilliant. It is not of great radiance.

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[1] *Samaṇa-jātikā, v.l.* and *Comy. jāti.*

[2] *Daṇḍaŋ nikkhipāhi,* 'use no violence.'

[3] *Kiñcanaŋ=palibodho* (obstruction). *Comy. Cf. A.* ii, 177; *Ud.* vii, 10; *UdA.* 386.

(§ iv) And what, Visākhā, is the Ariyan sabbath ?

It is the purification of a soiled mind by a proper process.[1] And how is it done, Visākhā ?

In this matter the Ariyan disciple calls to mind the Tathāgata, thus: He it is, the Exalted One, the Arahant, who is a Fully Enlightened One, perfect in knowledge and practice, a Wellfarer, World-Knower, unsurpassed charioteer of beings to be tamed, Teacher of Devas and mankind, a Buddha is the Exalted One. As he thus bethinks him of the Tathāgata, his mind is calmed, delight arises, the soilure of the mind is abandoned. It is just like cleansing the head when it is dirty, Visākhā.

And how, Visākhā, is the cleansing of the soiled head done by a proper process ? By means of cosmetic paste[2] and clay, by means of water and the appropriate effort[3] of the person (using them). That is how the cleansing of the soiled head is done by a proper process.

And how is the cleansing of the soiled mind done by a proper process ?

Herein, Visākhā, the Ariyan disciple bethinks him of the Tathāgata, thus: He it is, that Exalted One. . . . As he calls to mind the Tathāgata, his mind is calmed: the soilure of the mind is abandoned. This Ariyan disciple, Visākhā, is said to keep the Brahmā-Sabbath. He dwells with Brahmā. It is owing to Brahmā[4] that his mind is calmed, that delight arises, that the soilure of his mind is abandoned. That is how the cleansing of the soiled mind is done by a proper process.

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[1] *Upakkamena*, 'by means or method proper to each individual.' *Comy.* In the process described here the Buddha is regarded as the head, Dhamma as the body, the Order as one's clothes, one's own virtues as a mirror, the devas as sterling gold.

[2] *Kakka=āmalaka-k. Comy.*

[3] *Tajja=sarūpa*; *cf. S.* ii, 96; iv, 215; *Buddh. Psych. Eth.* 6 *n.* *Comy. tajjātika, ta anucchavika.*

[4] *Comy.* takes Brahmā to be a title of the Buddha. It probably means 'The most High' in the Hindu sense, or 'sublime,' as in *Brahmavihāra.* Brahmī=Brahman, when Gotama first taught.

(§ v) Again, Visākhā, the cleansing of the soiled mind is done by a proper process. How is it done?

Herein the Ariyan disciple calls to mind Dhamma, thus: Well proclaimed by the Exalted One is Dhamma. It is a real thing, not a matter of time. It invites one to come and see it. It leads one onwards. It is to be understood by the intelligent for themselves. As he thus bethinks him of Dhamma his mind is calmed . . . the soilure of his mind is abandoned, just like cleansing the body when it is dirty.

And how, Visākhā, is the cleansing of the dirty body done by a proper process?

It is by means of shell,[1] toilet powder, water and the appropriate effort of a person. That is how it is done. In like manner the cleansing of the soiled mind is done, and how?

Herein, Visākhā, the Ariyan disciple calls to mind Dhamma, thus: Well proclaimed by the Exalted One is Dhamma . . . As he bethinks him of Dhamma his mind is calmed . . . the soilure of the mind is abandoned. This Ariyan disciple, Visākhā, is said to keep the sabbath of Dhamma. He dwells with Dhamma. It is owing to Dhamma that his mind is calmed, that delight arises, that the soilure of the mind is abandoned. That is how the cleansing of the mind is done . . .

(§ vi) Again, Visākhā, the cleansing of the soiled mind is done by a proper process. How is it done?

Herein the Ariyan disciple calls to mind the Order, thus: Well conducted is the Exalted One's Order of disciples, who walk uprightly . . . walk in the right way . . . walk dutifully . . . to wit, the four pairs of human beings, the eight sorts of human beings: that Order of disciples of the Exalted One is worthy of respect, offerings and gifts, worthy of being saluted with clasped hands, a field of merit unsurpassed for the world.

As he calls to mind the Order, his mind is calmed, delight

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[1] *Cf. M.* ii, 46. Acc. to *Comy.* the *Kuruvindaka* stone is ground to powder, made into balls with wax, which are perforated and strung on a cord. Holding an end in each hand one scours the back. This method is still used in the East.

arises, the soilure of the mind is abandoned, just like the cleansing of a filthy garment by a proper process. And how is a filthy garment so cleaned ?

By means of salt-earth,[1] lye, cowdung and water, and the appropriate effort of a person. That is how it is done, and in like manner is the cleansing of the soiled mind done by a proper process. What is that process ?

Herein, Visākhā, the Ariyan disciple calls to mind the Order . . . As he thus reflects his mind is calmed . . . This Ariyan disciple is said to keep the sabbath of the Order. He dwells with the Order. It is owing to the Order that his mind is calmed, that delight arises, that the soilure of his mind is abandoned. That is how it is done . . .

(§ vii) Again, Visākhā, the cleansing of the soiled mind is done by a proper process. How is it done ?

Herein the Ariyan disciple calls to mind his own virtues, virtues that are unbroken and whole, unspotted, untarnished, giving liberty, praised by the intelligent, virtues untainted by (craving or delusion), which lead to concentration of mind.[2] As he bethinks him of his own virtues . . . the soilure of mind is abandoned, just like the cleansing of a mirror by a proper process. And what is that process, Visākhā ?

By means of oil, ashes and a brush of hair,[3] and the appropriate effort of a person. That is how it is done; and in like manner is done the cleansing of the soiled mind . . . What is that proper process ?

Herein, Visākhā, the Ariyan disciple calls to mind his own virtues . . . This Ariyan disciple is said to keep the sabbath of the virtues. He dwells with virtue, and it is owing to virtue that his mind is calmed . . . That is how it is done.

(§ viii) Again, Visākhā, the cleansing of the soiled mind is done by a proper process. How is it done ?

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[1] Text *ūsaŋ karañ ca*. *Comy usumaŋ* (heat), but *cf*. *S*. iii, 131 (with *ūsaŋ* as alternative).

[2] *Cf*. *K.S*. v, 297, etc.

[3] *Vālaṇḍuka*, of a horse or monkey (? *vāla-laṇḍuka*). *Comy*. *Cf*. *VM*. 142, *cuṇṇa-teḷavāl' aṇḍupakena* (a roll of cloth). Pāli Dict. would read thus here also.

Herein the Ariyan disciple calls to mind the Devas,[1] thus: There are the Devas of the Four Great Kings, the Devas of the Thirty-Three, the Devas of Yama's realm, the Happy Devas, those that delight in creation, those that control the creations of others, those of Brahmā's company, and those who are still beyond that.[2] Such faith exists in me as the faith blessed with which those *devatā* deceased from this world and were reborn in that world. Such virtue as theirs exists in me, such religious knowledge as theirs exists in me. Such is my liberality and my insight. As he thus calls to mind the faith, virtue, religious knowledge, liberality and insight of himself and of those *devatā*, his mind is calmed: delight arises in him: the soilure of his mind is abandoned, just as, Visākhā, in the refining of sterling gold that is impure by a proper process. What is that process ?

By means of a furnace, salt-earth, red chalk, a blow-pipe, tongs and the appropriate effort of a person. That is how the refining of sterling gold that is impure is done by a proper process. Just so, Visākhā, the purification of a soiled mind is done by a proper process. What is that process ?

Herein, Visākhā, the Ariyan disciple calls to mind the Devas . . . (*as above*). As he thus calls to mind the faith, virtue, religious knowledge, liberality and insight of himself and of those *devatā*, his mind is calmed: delight arises in him: the soilure of his mind is abandoned. This Ariyan disciple is said to keep the Deva-sabbath: he dwells with the Devas: it is owing to the Devas that his mind is calmed, that delight arises, that the soilure of his mind is abandoned. That is how.

(§ ix) Then that Ariyan disciple thus ponders:[3] As long as

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[1] Here *devatā* seems to include both *devā* and *devatā*. *Comy.* 'he puts the *devatā* in the place of witnesses and bethinks him of his own faith, etc.' The Devas named here (the lowest class, the *Bhumma-*, or earth-devas, are omitted) will be found at *S.* v, 420, and a number of others at *D.* ii (*Mahāsamaya Sutta*).

[2] *Tatuttariṃ=tato paraṃ*. *Comy.*

[3] These abstinences appear at *D.* i, 4 *ff.*; *S.* v, 469; *A.* iv, 248 *ff.*, and are commented on at *DA.* i, 69 *ff.*, which passage resembles our *Comy.*

they live, the Arahants, by abandoning the slaying of creatures, are abstainers from the slaying of creatures, have laid aside the rod; they are modest, show kindness, they abide friendly and compassionate to all creatures, to all beings. So also do I abide this night and day . . . abstaining from such actions . . . showing kindness to all beings. By this observance I too imitate the Arahants and I shall have kept the sabbath.

(§ x) As long as they live the Arahants, by abandoning the taking of things not given, abstain from stealing: they take only what is given, they wait for a gift, they abide in purity free from theft. So also do I myself abide . . . By this observance I too imitate the Arahants and I shall have kept the sabbath.

(§ xi) As long as they live the Arahants, by abandoning impurity of life, dwell observing chastity, abstaining from unchastity,[1] from sexual intercourse, dealings with women.[2] So also do I abide this night and day. . . . By this observance . . . I shall have kept the sabbath.

(§ xii) As long as they live the Arahants, by abandoning falsehood, dwell abstaining from falsehood, speaking the truth, joiners of truth to truth,[3] unswerving, reliable, no deceivers of the world. So also do I myself abide this night and day. . . . By this observance . . . I shall have kept the sabbath.

(§ xiii) As long as they live the Arahants, by abandoning indulgence in liquor fermented and distilled which gives occasion to sloth, are abstainers therefrom. So doing I also abide this night and day. By this observance . . . I shall have kept the sabbath.

(§ xiv) So long as they live the Arahants live on one meal a day, abstaining from food at night, refraining from food at

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[1] Reading with *Comy. ārâcārī* (=*DA.* i, 72, *abrahmacariyato dūra-cārī*) for text's *anâcārī* (which has just the opposite meaning).

[2] *Gāma-dhammā.* Text has no verb in this and following sections.

[3] *Sacca-sandhā* (not in Pāli Dict.). *Comy. saccena saccaŋ sandahanti ghaṭṭenti* (for *ghaṭenti*).

unseasonable hours. So also do I myself this night and day. . . . By this observance . . . I shall have kept the sabbath.

(§ xv) As long as they live the Arahants refrain from going to the exhibitions of nautch-dancing and singing.[1] I also by so doing . . . shall have kept the sabbath.

(§ xvi) As long as they live the Arahants, by abandoning the use of high, wide couches, abstain therefrom: they make their bed lowly, on a pallet or on a spread of rushes. I also this night and day do likewise. By this observance I imitate the Arahants . . . and I shall have kept the sabbath.

Such, Visākhā, is the Ariyan sabbath. A sabbath thus observed is of great fruit, of great profit. It is brilliant. It is of great radiance. How so ?

(§ xvii) Just as if, Visākhā, one should exercise lordship, rule and sovereignty over these sixteen great provinces, replete with the seven gems,[2] to wit: The Angas, Magadhas, Kāsis, Kosalans, Vajjians, Mallas, Cetis, Vaŋsas, Kurus, Pañcālas, Macchas, Surasenas, Assakas, Avantī, Gandhārā and Kambojā,[3]—yet would such sovereignty not be worth

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[1] *Cf. K.S.* v, 394 *n.*

[2] Text *pahūta-mahā-satta-ratanānaŋ*. *Comy. p.-ratta-ratanānaŋ*.

[3] These political or tribal divisions of India are described in Rhys Davids's *Buddhist India*, p. 23 *ff.*, and E. J. Thomas, *The Buddha*, p. 13: The Angas, east of Magadha; the Magadhas, now called Behar; the Kāsis, round Benares; the Kosalans, in Nepal; their capital, Sāvatthī; the Vajjians, eight clans including the Licchavī and Videhas, not far from Vesālī; the Mallas, of Kusinārā and Pāvā (*cf. S.* ii, 187); the Cetis (Cedī), probably in Nepal; the Vaŋsas (or Vacchā: our text reads *Vangā* [? Bengal], but *A.* iv, 252, *Vaŋsā*); the Kurus, near modern Delhi; the Pañcālas (text *Pañcalā*), to the east of the Kurus; the Macchas (Matsyā), to the south of the Kurus; the Surasenas, south-west of the Macchas; the Assakas, on the river Godhāvari; Avanti, of which the capital was Ujjeni, Gandhārā (modern Kandahar), and Kambojā (not modern Kambodia), in the far north-west.

It is curious that *Comy.* seems to know nothing of these names, at any rate it does not notice them here. In fact its knowledge of geography is generally nil. If a name occurs *Comy.* remarks, if at all, 'a place of such a name.' This same list occurs in a similar comparison at *A.* iv, 252 *ff.*, and a list of twelve is at *D.* ii, 200. As Prof. Rhys Davids remarks (*loc. cit.*): 'Not only is the whole of South India and Ceylon

one-sixteenth part of a sabbath observed in all its eightfold parts. What is the cause of that? A poor thing, Visākhā, is human sovereignty to set beside heavenly bliss.

(§ xviii) Now, Visākhā, fifty years of human life are a single night and day to the Devas of the Four Great Kings. Thirty such days and nights make a month. Twelve of such months make a year. Five hundred of such years make up the life-period of the Devas of the Four Great Kings.[1]

But there is the possibility, Visākhā, that some woman or man, by observing the sabbath in all its eight parts, when body breaks up after death may be reborn in the company of the Devas of the Four Great Kings. It was in this connexion that I said: "A poor thing is human sovereignty to set beside heavenly bliss."

(§ xix) Again, Visākhā. a hundred years of human life are but a single night and day to the Devas of the Thirty-Three. Thirty such nights and days make a month. Twelve of such months make a year. A thousand such heavenly years make the life-period of the Devas of the Thirty-Three.

But there is the possibility, Visākhā, that some woman or man . . . may be reborn in the company of the Devas of the Thirty-Three. It was in this connexion that I said . . .

(§ xx) Two hundred years of human life are but a single night and day to the Yama Devas. Thirty such days . . . Two thousand such heavenly years make up the life-period of the Yama Devas.

But there is the possibility, Visākhā, that some woman or man . . . may be reborn in the company of the Yama Devas. It was in this connexion . . .

(§ xxi) Four hundred years of human life make one night and day of the Happy Devas. . . . Four thousand such years make up the life-period of the Happy Devas.

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ignored in it, but there is also no mention of Orissa, of Bengal east of the Ganges, or even of the Dekkan.' These facts contradict the Sinhalese tradition of their colonization of Ceylon (Lanka) in the very year of the Buddha's death.

[1] Nothing about this in the gāthā!

But there is a possibility, Visākhā, that some woman or man may be reborn . . . It was in this connexion that I said . . .

(§ xxii) Eight hundred years of human life make one night and day of the Devas that delight in creation . . . eight thousand such heavenly years make up the life-period of these Devas.

But there is the possibility, Visākhā, that some woman or man may be reborn . . . It was in this connexion that I said . . .

(§ xxiii) Sixteen hundred years of human life make one night and day of the Devas that delight in others' creations. . . . Sixteen thousand such years make up the life-period of these Devas.

But there is the possibility, Visākhā, that some woman or man, by observing the sabbath in all its eight parts, when body breaks up after death may be reborn in the company of these Devas. It was in this connexion that I said: "A poor thing is human sovereignty to set beside heavenly bliss."

(§ xxiv) Let him not kill,[1] nor take what is not given,
Nor utter lies, nor of strong drink partake:
But from unchastity let him abstain,
Nor eat at night, nor at unfitting times,
Nor wear a garland, nor use scents, but stay[2]
On a mat spread on the ground.[3] This is the Sabbath
Great, eightfold, of a kind to make an end
Of Ill, by the Enlightened One proclaimed.

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[1] In gāthā at *A.* iv, 254 text reads *haññe* for our *hāne.*

[2] Not 'sleep,' for upāsakas observing the eightfold sabbath wake all night (at least *some* do now), listening to the Norm-preaching.

[3] *Chamāyaŋ* is, I suppose, Greek χαμαί. Compare the habits of the Selloi, a race of ascetics at Dodona, who called themselves Διὸς ὑποφῆται (Homer, *Iliad,* xvi, 235; Sophocles, *Trachiniae,* 1167), 'interpreters of Zeus,' with those of the Brahmacārins.

The moon and sun, the sight of which is sweet,
Move to and fro, shed radiance where they move,[1]
Scatter the gloom and, gliding thro' the sky,
Make the clouds lustrous, lighting every quarter.
Within this space[2] all manner of wealth is found,—
Pearl, crystal, beryl, luck-stone,[3] nugget-gold,[4]
And lustrous gold[5] and that called *hāṭaka.*[6]
Yet are they all not worth one-sixteenth part[7]
Of a sabbath with its precepts eight complete:
Nor is the bright moon with its host of stars.

Therefore the woman and the man devout
Who keep this sabbath with its precepts eight,
Performing merit fruitful of results,
In the heaven-world are born without reproach.'

CHAPTER VIII.—ABOUT ĀNANDA (§§ 71-80).

§ 71. *Channa* (i-iii).

(§ i) Sāvatthī was the occasion (for this conversation).[8]

Now one Channa,[9] a Wanderer, came to see the venerable Ānanda, and on coming to him greeted him courteously and, after the exchange of greetings and courtesies, sat down at one side. So seated Channa the Wanderer said this to the venerable Ānanda:

'Reverend Ānanda, do you (people) preach the abandoning of passion, of malice and delusion?'

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[1] *Yāvatā=yattakaŋ ṭhānaŋ. Comy.*

[2] *Etasmiŋ antare=in hoc intervallo,* our solar system.

[3] *Bhaddakaŋ=Laddhakaŋ. Comy.*

[4] *Singi,* 'like cow-horn.' *Comy.*

[5] *Kañcana,* 'found in mountains.' *Comy.*

[6] *Hāṭaka. Comy. haṭaka*='gold carried off by ants.'

[7] *Nânubhavanti,* 'do not produce such merit as.' *Comy.*

[8] The only instance in this volume of a *Sāvatthī-nidānaŋ,* for which topic see *K.S.* iv and v, *Introduction.*

[9] This Channa does not appear elsewhere. He is not to be confused with the monk of *S.* iii and iv.

'We do indeed, reverend sir.'

'Seeing what disadvantage therein do you so preach?'

(§ ii) 'Why, sir, one who is overwhelmed by passion, losing control of mind, plans things which trouble himself, which trouble others, which trouble both himself and others, and so experiences mental suffering and dejection. But if passion be abandoned he does not so, and thus does not experience mental suffering and dejection.

Again, sir, one who is overwhelmed by passion practises immorality in deed, word and thought. But if passion be abandoned he does not so . . .

Again, sir, one who is overwhelmed by passion . . . understands not, as it really is, his own profit, that of others, that of self and others. But if passion be abandoned he understands.

Again, sir, passion is the cause of blindness, of not seeing, of not knowing, of loss of insight: it is joined with vexation, it does not conduce to Nibbāna.

One who is malicious . . . one who is deluded . . . (undergoes just the same troubles) . . . Delusion, sir, is the cause of blindness . . . it does not conduce to Nibbāna.

Seeing this disadvantage in passion, malice and delusion, we preach the abandoning of them.'

(§ iii) 'But, sir, is there any way, is there any practice for the abandoning of passion, malice and delusion?'

'There is indeed, reverend sir.'

'Pray, sir, what is that way? What is that practice?'

'Sir, it is just this Ariyan eightfold way, to wit: right view and the rest, . . . right concentration.'

'A goodly way, sir, and a goodly practice for abandoning passion, malice and delusion! Moreover, sir, it is worth while applying energy thereto.'[1]

§ 72. *The ascetic* (i-vi).

(§ i) On a certain occasion the venerable Ānanda was staying at Kosambī, in Ghosita Park. Now a certain housefather,

[1] *Alaŋ appamādāya. Cf. S.* v, 350.

who was a follower of an ascetic mendicant,[1] came to see the venerable Ānanda. On coming to him he greeted him and sat down at one side. So seated he said this to the venerable Ānanda:

'Pray, worthy Ānanda, whose doctrine is well taught? Who are rightly conducted in the world? Who are well-farers in the world?'[2]

'Now, housefather, in this matter I will put you a question. Do you answer my question as you think fit. What think you, housefather? They who preach a doctrine for the abandoning of passion, malice and delusion,—is their doctrine well preached or not? How think you of this?'

'The doctrine of such, sir, is well preached. That is my opinion.'

(§ ii) 'Then, housefather, they who so conduct themselves as to abandon passion, malice and delusion,—are they well conducted in the world? What is your opinion?

'Certainly they are, sir.'

(§ iii) 'Now what think you, housefather? They whose passion . . . whose malice . . . whose delusion is abandoned, cut down at the root, made like a palm-tree stump, made such as not to become, of a nature not to spring up again in future time,—are such well-farers in the world or not? What is your opinion?'

'Such, sir, are well-farers in the world, methinks.'

(§ iv) 'Then you have admitted this much: They who preach a doctrine for the abandoning of passion, malice and delusion,—their doctrine is well preached. They who are so conducted as to abandon passion, malice and delusion . . . are well conducted in the world. They whose passion . . . is abandoned are well-farers in the world.'

'It is wonderful, sir! It is marvellous! Here is no trumpeting of one's own creed, no depreciation of another's

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[1] For the ascetic practices of these mendicants see *DhA.* ii, 55; *A.* iii, 384.

[2] Referring to the formula of Buddha-Dhamma-Sangha (*svākkhāto, supaṭipanno, sugato*).

creed,[1] but just teaching of Dhamma in its proper sphere.[2] You have spoken of (man's) welfare, and self is not brought in question.[3]

(§ v) Now you yourself, worthy Ānanda, preach Dhamma for the abandoning of passion, malice and delusion, and your doctrine is well preached. You conduct yourself so as to abandon passion, malice and delusion, and you are well conducted in the world. In you, worthy Ānanda, these are abandoned, cut down at the root, made like a palm-tree stump . . . surely you are a well-farer in the world.

(§ vi) Excellent, sir! It is excellent! It is as if one should raise the fallen, open up what is hidden, point out the way to one gone astray, hold up a shining light so that they who have eyes may see forms. Thus has Dhamma been expounded by the worthy Ānanda in divers ways. I myself, worthy Ānanda, do go for refuge to the Buddha, to Dhamma, to the Order of Monks. Let master Ānanda accept me as a lay-follower from this day forth so long as life shall last as one who has so taken refuge.'

§ 73. *The Sakyan* (i-vi).

(§ i) On a certain occasion the Exalted One was staying among the Sakyans near Kapilavatthu, in Banyan Park. Now at that time the Exalted One was just recovered from sickness, not long recovered from sickness. Then Mahānāma the Sakyan[4] came to see the Exalted One. On coming to him he saluted him and sat down at one side. So seated Mahānāma the Sakyan said this to the Exalted One:

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[1] For this formula *cf. M.* i, 402.

[2] *Āyatane va.*

[3] *Attho ca vutto attā ca anupanīto. Comy.* takes this to mean, 'You have given an answer to my question, but you do not say "I myself have such virtues."' The same phrase occurs at *A.* iii, 359 (where *Comy.* says nothing). There is, I think, no reference here to the soul-theory.

[4] *Cf. K.S.* v, 290, 320 *ff.* At the former passage he asks a similar question—viz., Is a learner's way of life the same as a Tathāgata's? *Comy.* on text, 27, says he was born in the ruling family or clan of the Sakyans, and was the Buddha's cousin or, as some say, uncle.

'For a long time, lord, I have known Dhamma which teaches thus:—Knowledge belongs to the man of composed mind, not to the restless-minded. Pray, lord, does concentration come first, then knowledge? Or does knowledge come first, then concentration?'

(§ ii) Now it occurred to the venerable Ānanda: Here is the Exalted One just recovered from sickness, quite lately recovered, and here is this Mahānāma the Sakyan asking him questions on a profound subject. Suppose I take him aside and acquaint him with Dhamma. So the venerable Ānanda took Mahānāma the Sakyan by the arm, led him aside and said this to him:

(§ iii) 'Mahānāma, a learner's morality has been spoken of by the Exalted One, likewise an adept's morality. In the same way a learner's concentration and that of an adept have been spoken of by the Exalted One. Also the insight of a learner and that of an adept have been spoken of by the Exalted One.

(§ iv) Now what is the learner's morality?[1]

Herein, Mahānāma, a monk is virtuous, restrained with the restraint of the obligations; proficient in following the practice of right conduct he sees danger in the slightest faults: he takes up and trains himself in the rules of morality. This is called "the learner's morality."

(§ v) And what, Mahānāma, is the learner's concentration?

Herein, Mahānāma, a monk, aloof from sensual desires, aloof from evil conditions, having entered on the first musing . . . the fourth musing, abides therein. This is called "the learner's concentration."

(§ vi) And what, Mahānāma, is the learner's insight?

Herein, Mahānāma, a monk understands, as it really is, This is Ill. . . . This is the practice that leads to the ending of Ill. This is called "the learner's insight."

Now, Mahānāma, that Ariyan disciple, thus equipped with morality, concentration and insight,[2] by the destruction of the āsavas himself having come to know thoroughly in this very

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[1] *Cf.* text 63.

[2] *Sīla-samādhi-paññā*, *supra*, **107**.

life the heart's release and the release by insight which is free from the āsavas, having attained it abides therein. (This is the state of the adept.)[1]

Thus, Mahānāma, a learner's morality, concentration and insight have been spoken of by the Exalted One. Likewise an adept's morality, concentration and insight have been spoken of by the Exalted One.'

§ 74. *The unclothed* (i-iii).

(§ i) On a certain occasion the venerable Ānanda was staying near Vesālī, in Great Grove, at the House with the Peaked Gable. Then Abhaya[2] and Paṇḍitakumāraka, the Licchavīs, came to visit the venerable Ānanda. On coming to him they saluted him and sat down at one side. As they thus sat, Abhaya the Licchavī said this to the venerable Ānanda:

'Sir, Nātha's son, the Unclothed, claims to be all-knowing, all-seeing, and to have all-comprising[3] knowledge and vision. He says, "Whether I walk or stand or sleep or wake, my knowledge and vision are always and without a break present before me." He proclaims the making an end of former deeds by ascetic practice, and the breaking down of[4] the power of fresh deeds by inaction. Thus by the destruction of deeds will result the destruction of Ill: by the destruction of Ill, the destruction of feeling: by the destruction of feeling all Ill will be exhausted. So by this visible process one passes beyond (the round of existence).[5] What, sir, does the Exalted One say about this?'

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[1] *Arahatta- (=asekha)-phalaŋ. Comy.*

[2] *Cf. A.* ii, 200; at the same place Abhaya accompanies Sāḷha the Licchavī. At *M.* i, 392 he was sent by his teacher, Nātaputta, to confute the Buddha. At *S.* v, 126 he propounds the views of Pūraṇa Kassapa, who was *ahetu-vādin,* a 'no-cause-theorist.'

[3] *Cf. A.* iv, 428, *aparisesaŋ.*

[4] *Setu-ghātaŋ,* lit. 'bridge-destroying.' *Cf. Asl.* 219, *setuŋ hanatī ti, setu-ghāto*; *Buddh. Psych. Eth.* 87 *n.*; *A.* ii, 159. *Comy. padhānaŋ paccaya-ghātaŋ.*

[5] *Samatikkamo.*

(§ ii) 'Abhaya, these three ways of cleansing by wearing out are well proclaimed by that Exalted One who knows,[1] who sees, that Arahant who is a Fully Enlightened One, for the cleansing of beings, for their crossing beyond sorrow and lamentation, for the destruction of grief and woe, for the winning of the Method, for the realizing of Nibbāna. What are the three?

Herein, Abhaya, a monk is virtuous, restrained with the restraint of the obligations . . . he takes up and trains himself in the rules of morality. He performs no fresh action, he makes an end of former action which has affected him.[2] Such is the (first way of) cleansing by wearing out,[3] a visible process, not a matter of time, but one that invites to come and see, that leads onwards (to the Goal), to be understood by the intelligent each for himself.

Then, Abhaya, that monk, thus possessed of morality, aloof from sensual desires . . . (*as in* § 73) . . . having entered on the fourth musing, abides therein. He performs no fresh action . . . Such is the (second way of) cleansing by wearing out . . . to be understood by the intelligent each for himself.

Then again, Abhaya, that monk, thus possessed of morality . . . by the destruction of the āsavas . . . realizing the heart's release and the release by insight free from the āsavas, having attained thereto abides therein. Such is the (third way of cleansing by) wearing out, a visible process . . . to be understood by the intelligent each for himself.

These, Abhaya, are the three ways of cleansing by wearing out, well proclaimed by the Exalted One . . . for the realizing of Nibbāna.'

(§ iii) At these words Paṇḍitakumāraka the Licchavī said this to Abhaya the Licchavī:

'Well, Abhaya, my good fellow![4] Do you approve of the venerable Ānanda's good words as well spoken?'

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[1] Text should read *jānātā*. [2] *Phussa phussa=phusitvā. Comy.*

[3] Text should read *nijjarā*.

[4] *Samma*, a term of familiar address to equals and inferiors, but not used to women. For its derivation see Andersen, *Glossary*, p. 263.

'Yes, indeed, my dear fellow! How could I fail to do so? Why! If anyone did not approve of them, his head would split asunder.'[1]

§ 75. *To be advised* (i-v).

(§ i) Now the venerable Ānanda went to see the Exalted One, and on coming to him saluted him and sat down at one side. As he sat thus the Exalted One said this to the venerable Ānanda:

'Ānanda, one for whom you have fellow-feeling and those who think you should be listened to, whether friends or intimates or kinsmen or blood relations,—such ought to be advised about, grounded on, established in three particulars.[2] What three?

(§ ii) They should be advised about, grounded on, established in unwavering loyalty to the Buddha, thus: He it is, the Exalted One, that Arahant, who is a Fully Enlightened One . . . teacher of Devas and mankind, a Buddha is the Exalted One.

They should be advised about, grounded on, established in unwavering loyalty to Dhamma, thus: Well proclaimed by the Exalted One is Dhamma . . . to be understood by the intelligent, each for himself.

They should be advised about, grounded on, established in unwavering loyalty to the Order, thus: They walk righteously, the Exalted One's Order of disciples . . . a field of merit unsurpassed for the world.

(§ iii) There may be change,[3] Ānanda, in the four great phenomena, the elements of earth, of water, of heat, and the element of air,[4] but there can be no change in the Ariyan disciple blessed with unwavering loyalty to the Buddha. By "change" I mean this: that such an one should be reborn in Purgatory, in the womb of an animal or in the Realm of Petas is an impossibility.

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[1] *Vipateyya.* The usual phrase is *vipphaleyya sattadhā.*

[2] *Cf. K.S.* v, 165, 317 *ff.*

[3] Text should read *aññathattaṅ,* lit. 'otherness.'

[4] *Cf. K.S.* ii, 113 *n.*, 152, etc.

(§ iv) There may be change, Ānanda, in the four great phenomena . . . but for the Ariyan disciple blessed with unwavering loyalty to Dhamma . . . to the Order, there can be no change: I mean, that such an one should be reborn . . . in the Realm of Petas is an impossibility.

(§ v) So, Ānanda, one for whom you have fellow-feeling . . should be established in these three particulars.'

§ 76. *Becoming* (i-iii).

(§ i) Now the venerable Ānanda went to see the Exalted One . . . and said this to him:

'As to the saying "Becoming, becoming," lord, pray to what extent is there becoming?'

'If there were no worlds of sense-desire and no action to ripen therein, Ānanda, would any sensuous becoming be manifested?'

'Surely not, lord.'

'In this way, Ānanda, action is the field, consciousness is the seed, craving the moisture. For beings that are hindered by nescience, fettered by craving, consciousness is established in lower worlds.[1] Thus in the future there is repeated rebirth. In this way there is becoming, Ānanda.

(§ ii) Again, if there were no worlds of form and no action to ripen therein, would any formal becoming be manifested?'

'Surely not, lord.'

'In this way action is the field, consciousness the seed, craving the moisture. For beings that are hindered by nescience, fettered by craving, consciousness is established in the intermediate worlds.[2] Thus in the future there is repeated rebirth.

(§ iii) Again, if there were no formless worlds[3] and no action to ripen therein, would any formless becoming be manifested?'

'Surely not, lord.'

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1 *Hīnāya dhātuyā=kāma-d. Comy.*

2 *Majjhimāya dhātuyā=rūpa-d. Comy.*

3 *I.e.,* worlds beyond the 'seen.'

'In this way, Ānanda, action is the field, consciousness the seed, craving the moisture. For beings that are hindered by nescience, fettered by craving, consciousness is established in the more excellent worlds.[1] Thus in the future there is repeated rebirth. In this way, Ānanda, there is becoming.'

§ 77. *Intention and aspiration* (i-iii).

Now the venerable Ānanda went to see the Exalted One. . As he sat at one side he said this to the Exalted One:

(*The same as above down to*) 'In this way, Ānanda, action is the field . . . For beings hindered by nescience, fettered by craving, intention[2] is established, aspiration[2] is established in a lower element. Thus in the future there is repeated rebirth.' (*The rest as above with* intention *and* aspiration *instead of* consciousness.)

§ 78. *Service.*

The same occasion[3] (*as before*) . . . As he sat at one side the Exalted One said this to the venerable Ānanda:

'What think you, Ānanda? Will every sort of moral practice, way of living, sanctity of life and excellence of service[4] have a like fruit hereafter?'

'I would not say, lord, that it is inevitably so.'

'Well, then, do you go into particulars.'[5]

'For instance, lord, that moral practice, way of living, sanctity of life and excellence of service which increase unprofitable states and decrease profitable states in him who observes

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[1] *Paṇīta-dhātuyā=arūpa-d. Comy.* These are the three forms or spheres of mundane consciousness. There is a fourth which is supramundane or supernormal. To our waking or normal consciousness this is reckoned unconsciousness. See *Compendium, ad init.*, on *dhātu*; *Buddh. Psych. Eth.* lxxvi, on *khettaŋ* (field); *ib.* xciii. Text here misprints *paṇītāya* and in next *hīnāya*.

[2] *Cetanā . . . patthanā patiṭṭhitā.*

[3] *Nidānaŋ.*

[4] *Upaṭṭhāna-sāraŋ.*

[5] *Vibhajassu.*

them,—such moral practice and so forth are without fruit. But those which have the contrary result do have this fruit.'

So said the venerable Ānanda and the Teacher agreed with him.

Then the venerable Ānanda, thinking: The Teacher agrees with me, rose up from his seat, saluted the Exalted One by the right and went away.

Now not long after the venerable Ānanda was gone the Exalted One addressed the monks, saying: 'Monks, Ānanda is a learner. Yet it would not be easy to find his equal in insight.'

§ 79. *Scent* (i-iii).

(§ i) Now the venerable Ānanda went to see the Exalted One. . . . As he sat at one side he said:

'Lord, there are these three sorts of scents whose savour spreads along with the wind, but not against the wind. What three? Root-scent,[1] heart-wood scent and the scent of flowers. These three . . . Pray, lord, is there any sort of scent whose savour spreads with the wind, against the wind and both ways alike?'

'There is such a scent, Ānanda.'

'What is that scent, lord?'

(§ ii) 'In this connexion, Ānanda, in whatsoever village or district there is a woman or a man who has taken refuge in the Buddha, Dhamma and the Order, who abstains from slaying, stealing, wrong practice in sensual lust, from falsehood, from addiction to intoxicants that cause sloth: who is virtuous, of a lovely nature, who dwells at home with heart free from the taint of stinginess, who is open-handed, pure-handed, delighting in giving up, one to ask a favour of, one who delights in sharing gifts with others,—of such an one recluses and hermits sing the praises in all quarters, thus: "In such and such a village or district there is a woman or man . . ." (of such nature).

Moreover the Devas and non-humans[2] sing his praises in

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[1] Text should read *mūla-gandho*. [2] Reading *amanussā pi*.

like manner. This, Ānanda, is the sort of scent whose savour goes with the wind, against the wind and both ways alike.

(§ iii) The scent of flowers goes not against the wind,
Nor scent of sandal, musk or jessamine.
The good man's scent goes e'en against the wind:
The savour of the saint goes everywhere.'[1]

§ 80. *Abhibhu* (i-v).

(§ i) Now the venerable Ānanda went to see the Exalted One. . . . As he sat at one side he said this:

'In the presence of the Exalted One, lord, in his very presence I have received this saying: "Ānanda, Abhibhu, the disciple of the Buddha Sikhin,[2] standing in the Brahma world, could make its thousand realms hear his voice." Pray, lord, how far can the Arahant, the Fully Enlightened One, make his voice heard?'

'He was just a disciple,[3] Ānanda. Immeasurable are the Tathāgatas.'

Then a second time and yet a third time the venerable Ānanda put the question. Then answered the Exalted One:

(§ ii) 'Have you ever heard, Ānanda, of the system of the thousand lesser[4] worlds?'

'Now is the time for this, O Exalted One! Now is the time for this, O Well-farer,—for the Exalted One to speak! Hearing the Exalted One the monks will bear it in mind.'

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[1] At *Dhp.* 54; *JA.* iii, 291. *Cf. Mil. P.* 333 (where the three verses on this subject are quoted), and *DA.* i, 56.

[2] The second of the seven traditional Buddhas. The reference is to a sermon at Sāvatthī, *Aruṇavatī-Sutta, S.* i, 154 (to which *Comy.* refers). *Cf. K.S.* i, 194. Sikhin had a pair of disciples, chief, elect, named Abhibhu and Sambhava . . . (and Abhibhu said) 'I profess, lord, that using just such speech as if I were speaking in the midst of our Order, I am able, as I stand in the Brahma world, to make its thousand realms hear my voice.'

[3] *Padesa-ñāṇe ṭhito* (of partial knowledge).

[4] *Cūḷanikā loka-dhātu.* *Comy.* has *cūḷanī-l.*

'Then, Ānanda, do you listen. Attend closely and I will speak.'

'I will, lord,' replied the venerable Ānanda to the Exalted One, who said:

(§ iii) 'As far as moon and sun move in their course and light up all quarters with their radiance, so far extends the thousand-fold world-system. Therein are a thousand moons, a thousand suns, a thousand Sinerus, lords of mountains: a thousand Rose-Apple Lands,[1] a thousand Western Ox-wains,[2] a thousand Northern Kurus,[3] a thousand Eastern Videhās;[4] four thousand mighty Oceans, four thousand Mighty Rulers, a thousand Four Great Rulers,[5] a thousand heavens of the Thirty-Three, a thousand Yama worlds, a thousand heavens of the Devas of Delight, a thousand heavens of the Devas that delight in creation, the same of those Devas that delight in others' creations, and a thousand Brahma worlds. This, Ānanda, is called "The system of the thousand lesser worlds." A system a thousandfold the size of this is called "The Twice-a-thousand Middling Thousandfold World-system." A system a thousandfold the size of this is called "The Thrice-a-thousand Mighty Thousandfold World-system." Now, Ānanda, if he wished it, the Tathāgata could make his voice heard throughout this last-named world-system, or[6] even further, if he chose.'

(§ iv) 'Pray, lord, how could that be done?'

'In this connexion, Ānanda, the Tathāgata suffuses with

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[1] *Jambu-dīpa*, the southernmost of the four great continents, including India. The names following are those of continents, described at *KhA*. 123; *SnA*. ii, 443; *Asl*. 298 (*Expos*. ii, 392 *ff*.).

[2] *Aparagoyāna*, the western.

[3] *Uttara-Kurū*, the northern.

[4] *Pubba-videhā*, the eastern. These make up a *cakkavāla* with Mt. Meru in the midst, a flat-world-system. The list occurs again at *A*. v, 59. A map of a *cakkavāla* will be found in *Ceylon Buddhism*, vol. ii, by D. J. Gogerly (Kegan Paul, 1908), described in vol. i, 19 *ff*.

[5] *Mahārājā*, the four world-guardians. These 'spiritual' worlds are above those previously mentioned, which are still subject to sense-desires, and are sixteen in number.

[6] Reading *yāvatā vā pana* for *yāvatā pana* of text.

radiance the Thrice-a-thousand Mighty Thousandfold World-system. When its inhabitants perceive this, then the Tathāgata would give utterance and make the sound heard. That is how he would do it.'

(§ v) At these words the venerable Ānanda exclaimed to the venerable Udāyin:[1]

'It is indeed a gain for me! Well gotten indeed by me it is that my teacher is of such mighty power and majesty!'

Whereupon the venerable Udāyin said to the venerable Ānanda:

'What is it to you, friend Ānanda, that your teacher should be of such mighty power and majesty?'

At these words the Exalted One said to the venerable Udāyin:

'Say not so, Udāyin! Say not so, Udāyin! If Ānanda were to make an end without attaining perfect freedom from passion,[2] yet by virtue of his heart of faith he would seven times win rule among the Devas, seven times would he win rule in this Rose-Apple Land. Howbeit, Udāyin, in this very life Ānanda shall attain to final passing away.'[3]

CHAPTER IX.—THE RECLUSE (§§ 81-90).

§ 81. *The recluse* (i, ii).

(§ i) 'Monks, there are these three pursuits of a recluse, to be put in practice by a recluse. What three?[4]

The undertaking of the training in the higher morality, higher thought and higher insight. These are the three. Wherefore, monks, thus must ye train yourselves: Keen shall be our desire to undertake the training in the higher morality: keen our desire to undertake the training in the higher

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[1] He is often with Ānanda in *Saṃyutta Nikāya*.

[2] *Vīta-rāga*.

[3] *Parinibbāyissati*. This prophecy of A.'s winning Arahantship is fulfilled by the Commentators in describing the First Great Council after the Buddha's death.

[4] *Cf. infra*, 214.

thought, in the higher insight. That is how ye must train yourselves.

(§ ii) Suppose, monks, an ass follows close behind a herd of kine, thinking: I'm a cow[1] too! I'm a cow too! But he is not like cows in colour, voice or hoof. He just follows close behind a herd of kine thinking: I'm a cow too! I'm a cow too! Just in the same way, monks, we have some monk who follows close behind the Order of Monks thinking: I'm a monk too! I'm a monk too! But he has not the desire to undertake the training in the higher morality which the other monks possess, nor that in the higher thought, nor that in the higher insight which other monks possess. He just follows close behind thinking: I'm a monk too! I'm a monk too!

Wherefore, monks, thus must ye train yourselves: Keen shall be our desire to undertake the training in . . . the higher insight. That is how ye must train yourselves.'

§ 82. *Agriculture* (i, ii).

(§ i) 'Monks, these three preliminaries are to be carried out by a yeoman farmer. What three?

Herein, monks, the yeoman farmer must first of all[2] well plough and harrow his field, and when these things are done he must sow his seed at the proper season. Having done this he lets in the water and lets it out again in proper season. These are the three preliminaries.

(§ ii) In the same way, monks, these three preliminaries are to be carried out by a monk. What three?

The undertaking of the training in the higher morality, in the higher thought, in the higher insight. These are the three. Wherefore, monks, thus must ye train yourselves: Keen shall be our desire . . .' (*as above*).

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[1] *Amhā*. This word, not found elsewhere, seems to mean 'a cow' [=Skt. *hambhā*, 'a lower']. *Comy.* does not help, saying only *aham pi gāvī*. *Cf. J.P.T.S.* 1889 (Morris), 201, for suggestions.

[2] *Paṭigacc' eva* (*paṭikacc'*)=*paṭhamam eva*. *Comy.*

§ 83. *The Vajjian* (i-iii).

(§ i) Thus have I heard: On a certain occasion the Exalted One was staying near Vesālī in Great Grove, at the House with the Peaked Gable.

Now a certain monk who was of the Vajjian clan came to see the Exalted One . . . As he sat at one side that monk said this to the Exalted One:

'Lord, the recital[1] I have to make twice a month amounts to more than a hundred and fifty rules.[2] Lord, I can't stand such a training!'

'Well, monk, can you stand the training in three particulars: That in the higher morality, in the higher thought and that in the higher insight?'

'Yes, lord, I can do that.'[3]

'Then do so in these three particulars. Then, monk, when you are proficient in the higher morality, thought and insight, then lust, malice and delusion will be abandoned by you. When you have abandoned these you will not perform any wrong deed, you will not follow any wicked way.'

(§ iii) So that monk some time after trained himself in the higher morality, thought and insight, and on completion of this training, lust, malice and delusion were abandoned by him. Thereafter he did no wrong deed, he followed no wicked way.

§ 84. *Pupil.*

Now a certain monk came to see the Exalted One. . . . As he sat at one side he said this to the Exalted One:

'As to the saying, "A pupil. A pupil," lord, pray, how far is one a pupil?'

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[1] *Uddesaŋ.*

[2] *Sādhikaŋ diyaḍḍhaŋ sikkhāpada-sataŋ.* *Cf. M.* ii, 8: 'I have disciples . . . who recite the *pāṭimokkha* (obligations) twice a month amongst the Order of Monks.' As Dr. Morris remarks, the real number is 227; see also in § 85. *Cf.* the (?) truer version in *Jātaka*, No. 56.

[3] *Comy.* reads *sikkhām' ahaŋ* for *sakkom' ahaŋ* of text, which is better. Sinh. MSS. *sakkām' ahaŋ.*

'He is under training, monk.[1] That is why he is called a pupil. And what does he train in? He trains in the higher morality, the higher thought, the higher insight. That, monk, is why one is called "A pupil."

To the pupil training, in the straight way walking,[2]
By ending[3] of his sins first cometh knowledge:
Straight[4] follows gnosis: by that gnosis freed
He knows in very truth: Sure is my freedom,
By wearing out the fetter of becoming.'[2]

§ 85. (*a*) *Recital* (i-v).

(§ i) 'Monks, this recital to be made twice a month amounts to more than one hundred and fifty rules wherein are trained clansmen who are eager for their welfare. Now all these combine together[5] to make these three forms of training. What three? The higher morality, the higher thought and the higher insight. Herein are combined one and all of these rules.

(§ ii) Now, Monks, in this matter a monk keeps the laws of morality in full, he is moderately given[6] to mental concentration, moderately given to striving for insight.

Whatever minor, trifling[7] observances he may transgress, he is cleared of them. Why so? I do not declare him to be rendered unfit because of them, for he strictly observes the rudiments[8] of the holy life, the constituents of the holy life:

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[1] *Cf. S.* v, 14. At *V.M.* 274 *sikkhati* is def. as *ghaṭati, vāyamati.*

[2] These gāthās occur at *Itiv.* 53 and partly at p. 104.

[3] *Khayasmiŋ=kilesānaŋ khepanato, Comy. Cf. M.A.* i, 63, which quotes this passage and notes *āsavānaŋ khayā samano hoti. Cf. M.* ii, 38, for details of this process; *Pts. of Contr.* 83.

[4] *Anantarā.* At *It.* 104 text has *anuttarā.*

[5] *Sabbaŋ samodhānaŋ gacchati* is used frequently for the fingers of the hand, the rafters joining in the peak, and rivers' confluence in Ocean.

[6] *Mattaso-kārī=pamāṇena kārako. Comy.*

[7] *Khuddânukhuddakāni,* those outside the four *pārājikāni* (or serious offences). *Cf. Vin. Texts,* i, 3.

[8] *Ādibrahmacariyakāni, cf. K.S.* v, 354.

he is stablished in morality, he trains himself in the rules of training by undertaking them. Such an one, by destroying three fetters is a stream-winner, one not doomed to the Downfall, one assured, one bound for enlightenment.[1]

(§ iii) Moreover a monk keeps the laws of morality in full . . . (*as before*). Such an one, by destroying three fetters and weakening those of lust, malice and delusion, is a once-returner. Coming back to this world just once more he will make an end of Ill.

(§ iv) Moreover a monk keeps the laws of morality in full, he practises concentration in full, but he is moderately given to striving for insight . . .

Such an one by the destruction of the five fetters that bind to the lower worlds, takes birth spontaneously (in the Pure Abodes), there to pass away, destined never to return thence.

(§ v) Lastly, in this matter a monk keeps the laws of morality in full, he practises concentration in full, he practises the acquiring of insight in full. Whatever minor, trifling observances he may transgress, he is cleared of them. I do not declare him to be rendered unfit because of that. He strictly observes the rudiments of the holy life, the constituents of the holy life, he is established in morality, he trains himself in the rules of the training by undertaking them. Such an one, by destroying the āsavas, in this very life himself comes to know thoroughly the heart's release, the release by insight, and attaining it abides therein.

Thus, monks, the partial fulfiller (of observances) attains partially: the perfect observer attains in full. Not barren of result[2] are these rules of the training, I declare.'

§ 86. (*b*) *Recital* (i-iv).

(§ i) 'Monks, this recital to be made twice a month . . (*as in* § 85).

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[1] *Cf. K.S.* v, 312, etc.

[2] Reading with *S.* v, 202, etc., and *Comy. avañjhāni* (=*atucchāni, saphalāni*). Text here and below has *avajjhāni*, which does not suit the context.

(§ ii) He trains himself in the rules of the training by undertaking them. Such an one, by destroying three fetters, is destined to seven more births at most:[1] seven times more at most he fares and wanders up and down among devas and mankind and then makes an end of Ill. Or, such an one again, by destroying three fetters, is reborn in a good family.[2] He fares and wanders up and down in two or three families and then makes an end of Ill. Or, such an one again, by destroying three fetters, is a "one-seeder":[3] he just takes one rebirth as a man and then makes an end of Ill. This monk, by destroying three fetters and weakening those of lust, malice and delusion, is a once-returner. He comes back to this world only once and makes an end of Ill.

(§ iii) Again in this connexion a monk . . . trains himself in the rules of the training by undertaking them. By destroying the five fetters binding to rebirth (in the lower worlds) he is "one who goes upstream,"[4] he goes to the Pure Abodes.[5] Or, by destroying these five fetters, he attains release without much trouble. Or, by destroying these five fetters, he attains release with some little trouble.[6] Or, by destroying these five fetters, he attains release by reduction of his time.[7] Or, by destroying these five fetters, he attains release midway.[8]

(§ iv) Again, monks, . . . such an one, by destroying the āsavas, in this very life himself knowing it thoroughly realizes the heart's release, the release by insight, and attaining it abides therein.

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[1] *Sattakkhattu-paramo, cf. K.S.* v, 180 *n.* The number varies according to his qualifications in the Five Controlling Powers.

[2] *Kolaŋ-kolo,* lit. 'from clan to clan,' *kula. Comy. kulaŋ kulaŋ gamanako. Cf. Pug.,* p. 15; *S.* v, 69, 205.

[3] *Eka-bījī. Cf. Pts. of Contr.* 269.

[4] *Uddhaŋ-soto.*

[5] *Akaniṭṭha-gāmī.*

[6] *Sappayogena* (*sasankhāra, cf. K.S.* v, 57 *n.* Our text should read *asankhāra-* above, and *sasankhāra-* below).

[7] *Upahacca-parinibbāyī* (after another 500 kalpas! *Comy.*).

[8] *Antarā-parinibbāyī,* he is a non-returner and finishes his course in the Brahma worlds.

Thus, monks, the partial fulfiller (of observances) attains partially: the perfect observer attains in full. Not barren of result are the rules of the training, I declare.'

§ 87. (*c*) *Recital* (i-iii).

(§§ i, ii) 'Monks, this recital . . . (*as in* § 85).

Such an one by destroying the āsavas . . . attaining release by insight abides therein.

(§ iii) Yet if he attain not, if he penetrate not so far as that,[1] by destroying the five fetters that bind (to the lower worlds) he attains release midway. If he attain not . . . he wins release by reduction of his time . . . or without much trouble . . . or with some little trouble . . . or he is one who goes upstream . . . who goes to the Pure Abodes. Or, if he attain not that, if he penetrate not so far as that, yet by destroying three fetters and weakening those of lust, malice and delusion, he is a once-returner: once more coming back to this world he makes an end of Ill.

Yet, if he attain not, if he penetrate not so far as that, by destroying three fetters he is a "one-seeder": he takes just one birth as a man and then makes an end of Ill. Or, if he attain not . . . yet by destroying three fetters he is reborn in a good family: he fares and wanders up and down in two or three families and makes an end of Ill. Or, if he attain not . . . by the destruction of three fetters he is destined to seven more births at most: he fares and wanders up and down among devas[2] and mankind seven times at most and then makes an end of Ill.

Thus, monks, he who observes in full attains in full: he who observes partially attains partially. Not barren of result are the rules of the training, I declare.'

§ 88. (*a*) *Training.*

'Monks, there are these three forms of training. What three?

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[1] *Anabhisambhavaŋ appaṭivijjhaŋ*, *cf. S.* v, 454.

[2] Text has *dve* for *deve*.

The training in the higher morality, that in the higher thought and that in the higher insight.

And what, monks, is the training in the higher morality?

Herein a monk lives moral and restrained with the restraint of the obligations . . . he takes up and trains himself in the laws of morality (*as at text*, p. 64). This is called "the training in the higher morality."

And what, monks, is the training in the higher thought?

Herein a monk, remote from sensual desires (practises the four musings) . . . attaining the fourth musing he abides therein. This is called "the training in the higher thought."[1]

And what, monks, is the training in the higher insight?

Herein a monk understands, as it really is, the meaning of This is Ill: This is the arising of Ill: This is the ending of Ill: This is the practice leading to the ending of Ill. This is called "the training in the higher insight." These are the three forms of training.'[2]

§ 89. (*b*) *Training* (i, ii).

(§ i) (*Exactly the same as* § 88 *for the first two sikkhā.*)

'And what, monks, is the training in the higher insight?

Herein a monk, by destroying the āsavas, himself in this very life comes to know thoroughly the heart's release, the release by insight which is without the āsavas, and having attained it abides therein. This is called "the training in the higher insight." These are the three forms of training.[3]

(§ ii) Whoso hath zeal, courage and energy,
Is apt to meditate, alert of mind,
Guarding the forces of his body well[4]
Let him pursue the threefold higher walk,

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[1] Here 'higher consciousness' would be a more appropriate rendering for *adhi-citta*, since 'thought' has ceased in this trance.

[2] *Cf. Buddh. Psych.* 110 *ff.*; *Buddhism* (1912), 199; *Dialog.* iii, 213.

[3] For the gāthās I have adopted Mrs. Rhys Davids's version at *Buddhism*, 201.

[4] *Gutt' indriyo.*

Loftiest code of conduct, mind, insight,
From first to last, the last e'en as the first,
Above, below,[1] by night e'en as by day.
Hath he thus every quarter (of his life)
Mastered with infinite concentration[2] rapt,
This do they call the training and the course
And eke the pure and holy pilgrimage.
Him do they call The Wakened of the World,
Brave hero[3] faring to the Way's High End.
To him when consciousness doth near its end,
To him from craving utterly set free,
NIBBĀNA of the burning flame[4] hath come,
And to his heart Release (and Liberty).'

§ 90. *Pankadhā* (i-viii).

(§ i) On a certain occasion the Exalted One was going his rounds among the Kosalans together with a great company of monks, and on coming to Pankadhā,[5] a district of the Kosalans, there abode. (Now Pankadhā is a district of the Kosalans.)[6]

Now on that occasion a certain monk named Kassapa, of the Kassapa clan,[7] was resident at Pankadhā, and it happened that the Exalted One was instructing, inciting and gladdening the monks with a religious talk suitable to the keeping of the

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[1] *Yathā adho tathā uddhaŋ* (correct *tatha* in text here). *Comy.* takes this to mean, 'he looks upon his higher and lower body (? or higher and lower parts of the body) with equal dispassion, as something unlovely.' However, these phrases are generally applied to the six points of the universe. *Cf.* for instance the practice in the Sublime Moods.

[2] *Appamāṇa-samādhinā=arahatta-magga-s. Comy.*

[3] Reading with *Comy. vīraŋ* for text's *dhīraŋ*.

[4] *Pajjotass' eva nibbānaŋ=padīpa-nibbānaŋ viya cetaso vimokkho. Cf. The Gem* (in the *Short Section* and *Sn.* 235), 'even as this lamp is quenched,' where *Comy.* says the Master here pointed to a lamp which flickered out while he was speaking. *Cf.* Paṭācārā's verses, *Sisters, v.* 116.

[5] *Pankadhā* (? marshland) does not occur elsewhere in the Canon.

[6] I fancy this sentence is an explanatory remark of *Comy.*

[7] Another of this name is mentioned at *S.* i, 193.

precepts. Then the monk Kassapa, while the Exalted One was thus engaged, did not approve, was dissatisfied (and kept thinking): This recluse is much too scrupulous.[1]

(§ ii) So the Exalted One, after staying at Pankadhā as long as he wished, set forth on his rounds towards Rājagaha, and on arrival took up his quarters there and was staying near Rājagaha on Vultures' Peak.

Then the monk Kassapa of the Kassapa clan, not long after the departure of the Exalted One, felt remorse and regret, thinking: It is a loss to me! It is indeed no gain to me! It is ill-gotten by me! It is indeed a thing not well gotten by me that, when the Exalted One was instructing, inciting and gladdening the monks with a religious talk suitable to the keeping of the precepts, I did not approve but was dissatisfied, and thought: This recluse is much too scrupulous. Suppose now I were to go to see the Exalted One, and on coming to him were to explain my transgression to him as such.

(§ iii) So the monk Kassapa of the Kassapa clan set his lodging in order, took bowl and outer robe and set off for Rājagaha and thence to where the Exalted One was staying on Vultures' Peak. On coming to him he saluted him and sat down at one side. So seated Kassapa the monk said this to the Exalted One:

'Just now, lord, the Exalted One was staying at Pankadhā.[2] On that occasion the Exalted One was instructing the monks . . . Then, lord, I did not approve, I was dissatisfied and thought: This recluse is much too scrupulous. . . .

Then not long after the Exalted One had departed I felt remorse and regret, thinking: It is a loss to me! . . . Suppose now I were to go to see the Exalted One . . . and explain my transgression to him as such.

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[1] *Adhisallikhate 'vâyaŋ* should read *adhisallikhat' evâyaŋ*. Not in Pāli Dict (see my note *supra* on § 67). *Comy. ativiya sallikhati: ativiya sallikhitaŋ katvā saṇha-saṇhaŋ katheti*. The idea is of smoothing, refining or polishing a shell; *cf. sankha-likhita* (*sīla*), *D.* i, 63; *sallekhitâcāra* (=*parisuddha-jīvo*), *MP*. 230, of scrupulosity.

[2] I omit the note on P.

Transgression, lord, overcame me, such was my folly, my infatuation, my wrong-doing, in that, while the Exalted One was instructing the monks . . . I did not approve, I was dissatisfied, thinking: This recluse is much too scrupulous. May the Exalted One, lord, accept my confession from me who have transgressed, to be a restraint upon me in the future.'[1]

(§ iv) 'Verily, Kassapa, transgression overcame you, such was your folly, your infatuation, your wrong-doing, in that . . . you so behaved. Yet, Kassapa, since you have seen your transgression as such and made confession as is right, we do accept this of you. Growth verily, Kassapa, is this in the discipline of an Ariyan, when, having seen one's transgression as such, he makes confession thereof as is right, and in future practises self-restraint.

(§ v) Now, Kassapa, if an elder monk be not desirous of the training, if he speak not in praise of undertaking the training, and if other monks also are not desirous of the training and he do not incite them to undertake it, and if he speak not in praise thereof what is true and real at the proper time to those monks who are desirous of the training,—of such an elder monk, Kassapa, I utter no praise. Why not? Because other monks would keep company with him, saying: "The Master speaks in praise of him." Now those who should keep company with him would come to share his views. If they should do so it would be to their loss and sorrow for many a day. Therefore, Kassapa, I speak not in praise of such an elder monk.

(§ vi) Again, Kassapa, if a monk of middle standing should do so . . . if likewise a novice should not be desirous of the training . . . of such I utter no praise for the same reasons.

(§ vii) But, Kassapa, if an elder monk be desirous of the training, if he speak in praise of undertaking the training, if he incite other monks, not so desirous, to undertake it, if he speak in praise of it praise which is true and real at the proper

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[1] For this formula of confession *cf. Vin Texts,* i, 261; *D.* i, 85; *K.S.* ii, 91, 138, etc.

time to those who are so desirous,—of such an one I utter praise. Why so ? Because other monks would keep company with him, saying: "The Master praises him." Now they who should keep company with him would come to share his views. If they should do so it would be to their profit and happiness for a long time. Therefore, Kassapa, I speak in praise of such an elder monk . . . (§ viii) and the same may be said of a monk of middle standing, and of a novice.'

Chapter X.—A Grain of Salt[1] (§§ 91-100).

§ 91. *Urgent* (i, ii).

(§ i) 'Monks, there are these three urgent[2] duties of a yeoman farmer. What three ?

Herein, monks, the yeoman farmer gets his field well ploughed and harrowed very quickly. Having done so he puts in his seed very quickly. Having done that he lets the water in and turns it off very quickly. These are his three urgent duties.

Now, monks, that yeoman farmer has no such magic power or authority as to say: "Let my crops spring up today. Tomorrow let them ear. On the following day let them ripen." No ! It is just the due season which makes them do this.

(§ ii) In the same way there are these three urgent duties of a monk. What three ?

The undertaking of the training in the higher morality, in the higher thought and in the higher insight. These are his three urgent duties.

Now the monk has no such magic power or authority as to say: "Today: let my mind be released from the āsavas without grasping, or tomorrow, or the day following." No ! It is just the due season which releases his mind, as he undergoes the training in these three.

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[1] The title of this chapter derives from § 99.

[2] *Accāyikāni=atipātikāni* (insistent). *Comy*. *Cf. supra*, § 82.

Wherefore, monks, thus must ye train yourselves: Keen shall be our desire to undertake the training in these three branches of training. That is how ye must train yourselves.'

§ 92. *Aloofness* (i-iv).

(§ i) 'Monks, the Wanderers holding other views enjoin these three forms of aloofness. What three? Aloofness from robes,[1] from alms-food, from lodging.

Now in the matter of aloofness from robes the Wanderers holding other views enjoin the wearing of coarse, hempen clothes, clothes of different[2] fibres, discarded corpse-cloths, rags from a rubbish-heap, tree-bark fibre,[3] antelope skins, strips of antelope skins,[4] clothes made of kusa-grass, made of wood-shavings. They wear blankets made of human hair, made of horse hair, made of owls' wings. That is the practice they enjoin as regards robes.

Then in the matter of aloofness as regards alms-food:—They feed on vegetables, millet, raw rice, wild rice,[5] water-plants,[6] rice-powder, burnt scum of rice,[7] flour of oil-seeds, on grass and cowdung. They keep themselves alive by eating forest roots and fruit, and fruit that has fallen. Such is their practice as regards aloofness from alms-food.

Then again, monks, the Wanderers holding other views enjoin in respect of aloofness from lodging:—Dwelling in a forest at the root of a tree, in a cemetery, in a lonely jungle glade,[8] in the open air, on a heap of straw, in a thatched

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[1] *Cīvaraŋ* (etc.) *nissāya uppajjanaka-kilesehi vivitta-bhāvaŋ. Comy.*

[2] *Masāṇa*, 'of mixed texture.' *Comy.* The Buddha himself had tried all these ascetic practices, acc. to *M.* i, 77 *ff.*

[3] *Tirītakāni*, at *D.* i, 166 *tirītāni.*

[4] *Comy.* says it also means 'with horns and hoofs still attached.'

[5] *Daddula. Comy.* (as at *MA.* ii, 45) calls this 'the parings of hide thrown away by leather-workers,' but this would hardly be vegetarian diet! *Cf. infra,* text 295 *re* 'the Unclothed.'

[6] *Haṭa=sileso* or *sevāḷa. Comy.*

[7] *Ācāma*, 'the burnt overboilings of pots.' *Comy.*

[8] *Vanapanthaŋ. Comy.* does not discuss these terms. At *MA.* ii, 215 (on *M.* i, 181), text and *Comy.* alike read *vanapatthaŋ* (*cf. Vibh.* 251), 'wilderness.'

shelter. Such ways of dwelling do they enjoin. These are the three injunctions of the Wanderers holding other views.

(§ ii) Now, monks, there are these three forms of aloofness for a monk under this Dhamma-Discipline. What three ?

Herein a monk is moral, he has abandoned immorality, from that he is aloof. He has right view, he has abandoned wrong view, from that he is aloof. He has destroyed the āsavas, the āsavas are abandoned by him, from them he is aloof. Now in these three sorts of aloofness this monk is called, "one who has reached perfection," "one who has reached the essential," "one who is set firm in the essential."[1]

(§ iii) Suppose, monks, a yeoman farmer's field of paddy is in good order. That yeoman farmer reaps it quickly, and having done so gathers the crop quickly, gets it harvested quickly, puts it in stooks, treads it out, pulls off the stalks,[2] winnows away the chaff, collects the rice, thrashes it out and removes the husks quickly. Thus that yeoman farmer's crops reach perfection, come to the essential, are cleansed and set firm in the essential.

(§ iv) Just so, monks, in the autumn season when the sky is clear and the clouds have fled, the sun leaping up[3] into the firmament drives away all darkness from the heavens and shines and burns and flashes forth,—even so in the Ariyan disciple arises the flawless, taintless eye of wisdom,[4] and along with this arising three fetters are abandoned, to wit: The view of the person-pack,[5] doubt-and-wavering and wrong handling of rite and ritual. Nay more, he departs from two things, coveting and malevolence. This disciple, aloof from sensual desires, aloof from unprofitable states, entering on the first musing, which is accompanied by thought directed and sustained, born of seclusion, zestful and easeful, dwells therein.

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[1] *Sāre patiṭṭhito=sīla-samādhi-paññā-sāre p. Comy. Cf. M.* i, 31.

[2] *Uddharāpetvā.*

[3] *Cf. D.* ii, 183; *M.* i, 317=*S.* iii, 156=*Itiv.* 20. *Abbhussakamāno* is also read.

[4] *Dhamma-ccakkhu, cf. D.* i, 86, 'the insight of the stream-winner into the Four Truths.' *Comy.*

[5] *Sakkāya-.*

At such time, monks, if the Ariyan disciple should make an end, there is no fetter bound by which he would come back again to this world.'[1]

§ 93. *Companies*[2] (i-v).

(§ i) 'Monks, there are these three companies. What three?

The distinguished, the discordant and the harmonious company.

And what, monks, is the distinguished company?

Herein, monks, in whatsoever company the elder monks are not luxurious, are not lax, not leaders in backsliding, not shirkers of the burden of the secluded life, but make an effort to win the unattained, to reach the goal not reached, to realize the unrealized,—the generation that follows comes to depend upon their view:—this, monks, is called "the distinguished company."

(§ ii) And what, monks, is the discordant company?

Herein, monks, in whatsoever company the monks dwell quarrelsome, wrangling, disputatious, wounding each other with the weapons of the tongue,—such a company is called "discordant."

(§ iii) And what, monks, is the harmonious company?

Herein, monks, in whatsoever company the monks dwell together in unity, courteous, without quarrelling, like milk and water mixed, looking on each other with the eye of affection,—such a company is called "harmonious."

(§ iv) Now, monks, at such time as the monks dwell in harmony, courteous . . . looking on each other with the eye of affection, at such time they beget much merit: at such time, monks, they dwell in the Brahma-way:[3] that is to say, in one who is delighted in the heart's release by sympathy there is

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[1] He would then be not stream-winner but non-returner. *Comy.* says he is *jhān' anāgāmin.*

[2] *Cf. supra,* text 70 for Nos. 2 and 3; *supra,* II, v, iii, for No. 1 of these.

[3] *Brahma-vihāra,* not the Sublime Moods of directed well-wishing, for which see *K.S.* v.

born joyousness. The body of the joyous one is calmed. He whose body is calmed feels happiness. The mind of the happy man is balanced.

(§ v) Just as when, monks, on a mountain the rain falls in heavy drops,[1] that water flowing onwards according to the slope fills up the mountain-clefts and rifts and gullies, and they when filled fill up the little pools, and the little pools in turn fill up the big pools, and they in turn fill up the small rivers: they the large rivers, and the large rivers being filled fill up the sea,—even so at such time as the monks dwell together in unity, courteous, without quarrelling, like milk and water mixed, looking on each other with the eye of affection, at such time they beget much merit . . . the mind of the happy man is balanced.

These are the three companies.'

§ 94. (*a*) *The thoroughbred* (i-v).

(§ i) 'Possessed of three qualities, monks, a rājah's noble thoroughbred steed is worthy of the rājah, a royal possession, and is reckoned an attribute of royalty. What are the three ?

Herein, monks, the rājah's noble thoroughbred is blessed with beauty, with strength and speed. These are the three qualities . . .

(§ ii) In like manner, monks, possessed of three things a monk is worthy of offerings, worthy of hospitality, worthy of gifts,[2] of salutations with clasped hands, a field of merit unsurpassed for the world. What three ?

Beauty (of life), strength (of character) and speed (of insight).

(§ iii) And how is a monk blessed with beauty (of life) ?

Herein a monk is moral, he lives restrained with the restraint of the obligations, proficient in the practice of good conduct; seeing danger in trifling faults, he trains himself in the rules by undertaking them. In this way he has beauty (of life).

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[1] *Cf. K.S.* ii, 27.

[2] *Dakkhiṇeyyo*, 'worthy of the ten gifts of the faithful.' *Comy.*

(§ iv) And how is a monk blessed with strength (of character)?

Herein a monk dwells ardent in energy, ever striving to abandon bad qualities, to acquire good qualities, strenuously exerting himself, not throwing off the burden in good qualities. In this way he has strength.

(§ v) And how is a monk blessed with speed?

Herein a monk understands, as it really is, the meaning of This is Ill: this is the arising of Ill: this is the ending of Ill: this is the practice that leads to the ending of Ill. In this way a monk is blessed with speed (of insight).

Possessed of these three qualities a monk is worthy of offerings . . . he is a field of merit unsurpassed for the world.'

§ 95. (*b*) *The thoroughbred* (i-v).

(§ i) 'Possessed of three qualities a rājah's noble thoroughbred . . . (*the same as above in the first two* §§).

(§ v) And how is a monk blessed with speed?

Herein a monk, by destroying the five fetters that bind to the lower worlds, is reborn spontaneously (in the Pure Abodes), destined there to pass away, not to return hither from that world. In this way a monk is blessed with speed.'

§ 96. (*c*) *The thoroughbred* (i-v).

(*The same except the last* §.)

(§ v) 'And how is a monk blessed with speed?

Herein a monk, by the destruction of the āsavas, in this very life knowing it thoroughly realizes the heart's release, the release by insight which is free from the āsavas, and having attained it abides therein. Thus he is blessed with speed. Possessed of these three qualities a monk is . . . a field of merit unsurpassed for the world.'

§ 97. *Rough cloth*[1] (i-iv).

(§ i) 'Monks, a bran-new fibre-cloth is of an ill colour, painful to handle and of little worth. So likewise is one of

[1] As at *Pugg.* iii, 10 (p. 33). *Potthako*, 'a cloth made of bark-fibre.' *Comy.* *Cf. Vin.* i, 306.

middling wear and one worn out. Men use a worn out fibre-cloth to wipe cooking-pots, or cast it out upon the rubbish-heap.

(§ ii) In like manner, if a novice monk be immoral and of an ill nature, I call this his "ill colour." Just as that fibre-cloth is of an ill colour, so likewise I declare this[1] person to be.

They who follow him, who keep company with him, who pay deference to him and come to share his views find it to their loss and sorrow for many a long day. This I call his being "painful to handle." Just as that fibre-cloth is painful to handle, so likewise I declare this person to be.

Moreover, those from whom he accepts robes and alms-food, lodging, supply of comforts and medicines, find their gifts of no great fruit and profit. I call this his "little worth." Just as that fibre-cloth is of little worth, so likewise I declare this person to be.

(§ iii) Again, monks, in the case of a monk of middle standing . . . in the case of a senior monk, if he be immoral and of an ill nature, I call this his "ill colour." As that fibre-cloth . . . those who follow him . . . find it to their loss and sorrow for many a long day . . . Those from whom he accepts robes . . . find their gifts of no great fruit and profit . . .

(§ iv) Now suppose a senior monk such as this utters speech in the midst of the Order of Monks, then the monks say this: "What! Do *you* presume to speak? Of what use are words spoken by you, a fool and void of understanding?" Whereat he is angered and offended and utters such[2] words as make the Order turn him out, just as one throws away that fibre-cloth upon the rubbish-heap.'

§ 98. *Cloth of Benares* (i-iv).

(§ i) 'Now, monks, Benares cloth[3] is of good colour, pleasant to handle and of great worth. So likewise is Benares cloth of

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[1] Text should read *imaŋ puggalaŋ*. [2] Text should read *tathārūpaŋ*.

[3] As at *Pugg.* 34. *Comy.* says 'a cloth made by weaving threads of cotton and worn in the realm of Kāsi.'

middling wear and even if worn out. Men use worn out Benares cloth to wrap gems in, or they lay it up in a scented casket.

(§ ii) In like manner if a novice monk be moral, of a lovely nature, I call it his "good colour." Just as the Benares cloth is of good colour, so likewise I declare this person to be. They who follow him, who keep company with him, who pay deference to him and come to share his views, find it to their profit and happiness for many a long day. This I call his being "pleasant to handle." Just as that Benares cloth is pleasant to handle, so likewise I declare this person to be.

Moreover, those from whom he accepts robes and alms-food, lodging, supply of comforts and medicines, find their gifts of great fruit and profit. That I call his being "of great worth." Just as that Benares cloth is of great worth, so likewise I declare this person to be.

(§ iii) Again, if a monk of middle standing . . . if a senior monk be moral and of a lovely nature, I call that his being "of good colour. . . ." As that Benares cloth . . . those who follow him . . . those from whom he accepts gifts . . . find it to their profit and happiness for many a long day.

(§ iv) Now suppose such a senior monk as this utter speech in the midst of the Order of Monks, then the monks say this: "Silence, your reverences! A senior monk is speaking of Dhamma-Discipline!" And his words become a treasure to be laid up, just as a man lays up that Benares cloth in a scented casket.[1]

Wherefore, monks, thus must ye train yourselves: We will become like that Benares cloth, not like that fibre-cloth. That is how ye must train yourselves.'

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[1] *Ādheyyaŋ gacchati.* Text brackets this sentence; but it occurs in the *Pug.* version.

§ 99. *A grain of salt*[1] (i-viii).

(§ i) 'Monks, if anyone should say: "Just as this man does a deed, so does he[2] experience it,"—this being so there is no living of the holy life, there is no opportunity manifested for the utter destruction of Ill.

But if one should say: "Just as this man does a deed that is to be experienced,[3] so does he experience its fulfilment,"—this being so, monks, there is living of the holy life, there is opportunity manifested for the[4] utter ending of Ill.

Now, for instance, there may be some trifling evil deed of some person or other which may take him to hell (to atone for it). Or again there may be a like trifling evil deed of some person or other which is to be experienced in this very life. Not much of it, nay, not a jot of it is seen (hereafter).[5]

(§ ii) Now, monks, of what sort of person does the small offence take him to hell?

Herein, monks, a certain person is careless in culture[6] of body, habits and thought. He has not developed insight, he is insignificant, his soul is restricted,[7] his life is restricted and

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[1] This *sutta* is trans. by Warren, *Buddhism in Translations*, 218, and Grimm, *The Doctrine of the Buddha*, 255.

[2] This does not controvert the doctrine of the deed, but means that the particular kind of action does not find its exact replica in fulfilment, because times and men and things are always changing.

[3] *Vedanīyaŋ*.

[4] Text wrongly joins *sammā* with *dukkhassa* throughout, as if it were 'utter' Ill.

[5] Text should read *Nāṇum pi khāyati, bahu-d-eva* (ne minimum quidem videtur, ne multum dicam), which *Comy.* paraphrases thus: *dutiye attabhāve aṇum pi na khāyati: aṇumattam pi dutiye attabhāve vipākaŋ na deti*, 'in his next birth not a jot of it is seen: in his next birth it does not produce even a trifling result. Grimm follows this rendering (*loc. cit.*) which the Pāli may bear, but it does not harmonize with the Gangā simile. Warren gives just the opposite meaning, translating 'not slight, but grievous.'

[6] *Abhāvita*.

[7] *App' ātumo* ('a small ego'). *Comy. ātumo vuccati attabhāvo, tasmiŋ mahante pi* (?) *guṇa-parittatāya app' ātumo yeva. Cf. Nid.* i, 69 (*ātumā vuccati attā*).

miserable.[1] Of such a person, monks, even a trifling deed evil done brings him to hell.

Now, monks, of what sort of being is a similar small offence to be experienced in this very life,—for what sort of being is not much of it, nay, not a jot of it, seen ?

In this case some person or other has carefully cultured body, habits and thought: he has developed insight, he is not insignificant, he is a great soul,[2] his life is immeasurable. By such a being, monks, a similar small offence is to be experienced (by expiation) in this very life, and not much of it, nay, not a jot of it, is seen.'

(§ iii) 'Now, monks, suppose a man throws a grain of salt into a little cup of water. What think ye, monks ? Would that trifling amount of water in the cup become salt and undrinkable owing to that grain of salt ?'

'It would, lord.'

'Why so ?'

'That water in the cup, lord, being but little, would become salt and undrinkable thereby.'

'Again, suppose a man throws a grain of salt into the river Ganges. What think ye, monks ? Would that river Ganges become salt and undrinkable owing to that grain of salt ?'

'Surely not, lord.'

'Why not ?'

'Great, lord, is that mass of water in the river Ganges. It would not become salt and undrinkable thereby.'

'Well, monks, just in the same way the small offence of such and such a person here takes him to hell: or yet again a similar small offence of another person is to be experienced

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[1] *Appa-dukkha-vihārī.* The words would ordinarily mean 'he lives in but little pain,' but apparently it is contrasted with *appamāṇa-vihārī* below. Warren trans. 'abides in what is finite (?).' Does it mean 'he is a little man and has but little care in the world'?

[2] *Mahattā=mahâtmā.* (*Comy.* avoids this 'soul' or 'self' idea by saying he is great by his great qualities, *though* his person be small (?), but in dealing with the next word, *appamāṇa-vihārī*, admits that he is Arahant.)

(by expiation) in this very life, and not much of it, nay, not a jot of it, is to be seen (hereafter).

(§ iv) Now again, of what sort of person does the small offence take him to hell? . . . (*as above*).

Now of what sort of being is a similar small offence to be experienced in this very life? . . . (*as above*).

(§ v) Now again in this connexion, monks, suppose a certain man has to go to prison for a (debt of a) halfpenny[1] or a penny, or has to go to prison for a theft of a hundred pence. And again, suppose another person does not have to go to prison, though he steal the same amount. Of what sort is the former?

He is a poor fellow, owing little, of small means. Such an one has to go to prison for his debt.

(§ vi) And of what sort is he who does not have to go to prison for the same offence?

In this case, monks, it is a rich man, owning much, of great means. Such an one does not have to go to prison.[2]

Thus, monks, we have the case of two men who . . . (*repeated as in* § iv).

(§ vii) Now, monks, suppose a butcher, one who kills goats, has power to strike or bind or slay or treat as he pleases a certain man who steals a goat, but not another man who does the same. What sort of man can the butcher strike or slay[3] or treat as he pleases when he steals a goat?

In this case, monks, it is a poor fellow, owning little, of small means. That is the sort of man he can strike . . . or treat as he pleases when he steals a goat.

And what sort of man is he whom the butcher has not power to . . . treat as he pleases for the same offence?

In this case it is a rich man, owning much, of great means,

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[1] *Kahāpaṇa*=? a farthing. It may be a case of theft or debt; the comparison with the rich man suggests the latter alternative.

[2] The conclusion is that one man is unable to pay off his karma, while the other can do so. The rich man is the one who has more ability and merit.

[3] Text *jhāpetuṃ*. *Comy.*=*jāpetuṃ* 'deprive of his property.' The latter reading is perhaps preferable.

or a rājah or rājah's minister. Such a man as that the butcher cannot strike, slay or treat as he pleases if he steal a goat. There is nothing[1] for him to do but beg him with clasped hands thus: " O sir ![2] Give me back my he-goat or the price of it."

Just in the same way, monks, in this case a quite trifling offence of some person takes him to hell. And in this case again a similar trifling offence of another person has to be experienced (in expiation) in this very life, and not much, nay, not a jot of it is seen (thereafter).

(§ viii) Now what sort of person does his small offence take to hell ?

Herein, monks, a certain person is careless in culture of body, habits and thoughts. He has not developed insight. He is insignificant. His soul is restricted. His life is restricted and miserable.[3] Of such a person even a small offence takes him to hell.

And of what sort of person does a similar offence have to be experienced in this very life ? For what sort of person is not much of it, nay, not a jot of it seen thereafter ?

In this case some person has carefully cultured body, habits and thought. He has developed insight. He is not insignificant, he is a great soul.[4] His life is immeasurable. That is the sort of person . . .

Now, monks, if one should say: " Exactly according as this man does a deed, in such manner will he experience (the result of) it,"—that being so there is no holy living, there is no opportunity afforded for the perfect ending of Ill. But, monks, if one should say: " Exactly according as a man does a deed that can be experienced (hereafter), exactly in such manner does he experience the fruition thereof,"—that being so there is living of the holy life: there is opportunity afforded for the utter ending of Ill.'

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1 *Aññadatthu.*

2 *Mārisa.*

3 As above, *appadukkha-vihārī.*

4 As above, *mahattā.*

§ 100. *Gold-refiner* (i-xv).[1]

(§ i) 'Monks, there are gross impurities in gold, such as dust and sand, gravel and grit. The dirt-washer or his prentice heaps it into a trough and washes it, washes it up and down,[2] and runs the dirt out.[2]

When this process is abandoned and ended, there still remain moderate impurities in the gold, such as fine grit and coarse sand. The dirt-washer or his man repeats the process.

When this is abandoned and ended there still remain trifling impurities such as fine sand and black dust. The dirt-washer or his man repeats the process. Thereafter the gold-dust alone remains.

(§ ii) Then the goldsmith or his man heaps that sterling gold into a crucible[3] and blows it (till it melts), melts it together but does not run it out of the crucible.[4] That sterling gold is then blown till it melts: it is molten but not flawless,[5] it is not done with yet, its impurities are not yet strained off.[6] It is not pliable nor workable nor glistening. It is brittle, not[7] capable of perfect workmanship.

But a time comes, monks, when that goldsmith or his man blows that gold till it melts, melts it down and runs it out of the crucible. Then that sterling gold is melted, molten, flawless, done with, its impurities strained off. It is pliable, workable, glistening, no longer brittle; it is capable of perfect

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[1] This is translated by Grimm, *op. cit.* 444.

[2] *Sandhovati, niddhovati.* Text should read a full-stop after *niddhovati. Tasmiŋ*, etc., should begin the next paragraph. The same error runs through the *sutta.*

[3] *Mūsa* (not in Dict.). *Comy.* and Childers *mūsā. Musala* is the pounder or pestle. *Musā* is the mortar.

[4] There is some confusion of terms here in the attempt to preserve the prefixes of verbs (as above in the washing process)—viz., *sandhamati, niddhamati.* Text brackets *na* before *niddhamati,* but it should be read. The process is not final yet.

[5] Or 'it is not run out.'

[6] Text *aninnīta-kasāva. Comy. anikkhitta-k.*

[7] Text wrong here. It should read (as at *S.* v, 92) *na ca sammā upeti kammāya.*

workmanship. For whatsoever sort of ornament one wishes, be it a gold plate,[1] or a ring or necklace or golden chain, he can make use of it for[2] that purpose.

(§ iii) Just in the same way in a monk who is given to developing the higher consciousness[3] there are gross impurities of deed, word and thought. This fault the thoughtful,[4] able[5] monk abandons, keeps in check; he makes an end of it, he makes it not recur.

When this fault is done with and made an end of, there are still in that monk who is given to developing the higher consciousness certain moderately gross impurities which cling to him, such as sensual reflections, malicious and cruel reflections. These faults he abandons . . .

When this fault is done with and made an end of, there are still in that monk . . . certain minute impurities which cling to him, such as reflections about his relatives,[6] his district, reflections about his reputation.[7] Such a fault the thoughtful, able monk abandons, keeps in check: he makes an end of it, makes it not recur.

(§ iv) When that is done with and made an end of, there still remain reflections about mind-states.[8] Now this sort

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[1] *Paṭṭakāya=paṭṭ' atthāya, Comy.* It may mean 'frontlet.'

[2] *Tassa atthaŋ anubhoti* (or *attha* may be trans. 'profit, benefit').

[3] *Adhi-cittam-anuyuttassa.* [4] *Sacetaso.*

[5] *Dabba-jātiko=paṇḍita-j. Comy. Cf. M.* i, 114.

[6] *Ñāti-vitakko.* Text reads *jāti-*.

[7] *Anavaññatti*='not being despised.' *Comy.* paraphr. 'O may not others look down on me.'

[8] *Dhamma-vitakkā=dasa-vipassan' ūpakilesa-vitakkā.* Here the Pāli Dict. trans. 'righteous thought,' which hardly meets the case. Grimm, *loc. cit.*, p. 445 has 'thoughts about mental states' (which I prefer). Gooneratna, p. 271, 'qualities of reflection.' *Vitakka* in this sense is 'initial' thought as opposed to *vicāra*, the sustained progress of it. It would seem to imply here the struggle with mental impressions which have to be abandoned by the *yogī* before *samādhi* is thoroughly attained. As *Comy.* remarks, there are ten reflections which make insight turgid (*cf. V.M.* 633, *obhāso, ñāṇaŋ, pīti, passaddhi, sukhaŋ, adhimokkho, paggaho, upaṭṭhānaŋ, upekkhā, nikanti*), because the mind is trying to realize all of these excellences at once. Text mis-punctuates *so hoti samādhi*.

of concentration is neither calm nor lofty, nor has it gotten tranquillity nor reached one-pointedness; but it is a state dependent on painful habitual restraint.[1] Yet there comes a time when that mind of his[2] becomes inwardly well established, settles down, is one-pointed, becomes concentrated. Such concentration is calm, lofty, has gotten tranquillity, has reached one-pointedness, is not a state dependent on painful habitual restraint; and to whatsoever branch of special knowledge he may direct his mind for the realization thereof, he attains the power to realize personally such, whatever his range[3] may be.[4]

(§ v) For instance, if he desire: May I enjoy in divers ways manifold forms of more-power thus: From being one, may I be many: from being many, may I be one: manifest or invisible, may I pass unhindered through a wall, through a rampart, through a mountain, as if it were through the air: may I plunge into the air and shoot up again as if in water: may I walk upon water without parting it, as if on solid ground: may I travel sitting cross-legged through the air like a bird upon the wing: even this moon and sun, though of such mighty magic power and majesty, let me handle, let me stroke them with my hand: even as far as the Brahma world may I have power with my body,—he attains the power to do so, whatever be his range.[5]

(§ vi) If he desire: With the deva-power of hearing, purified and surpassing that of men, let me hear sounds both of devas and of humans, whether far or near,—he attains the power to do so, whatever be his range.

(§ vii) If he desire: Let me know the minds of other beings, of other persons, with my own mind grasping them. Of the mind that is lustful, let me know it to be so. Of the mind

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[1] *Sasankhāra-niggayha-vārita-vato.*

[2] *Yaŋ taŋ vittaŋ=yasmiŋ samaye taŋ vipassanā-cittaŋ. Comy.*

[3] *Sati sati āyatane=s. s.-kāraṇe. Comy.*

[4] *Cf.* the similar passage at *M.* i, 494 ('as your mind shall dictate,' Lord Chalmers); *Path of Purity* (*loc. cit.*) trans. 'whatever be the circumstances,' quoting *Ṭīkā* on *AA.*

[5] *Cf. D.* (*Ākankheyya-sutta*); *K.S.* v, 236, etc., where see notes.

free from lust, let me know it to be so. Of the mind full of hate, let me know it to be full of hate. Of the mind free from hate, let me know it to be so. Of the mind deluded . . . of the mind free from delusion . . . of the mind that is cramped . . . of the mind diffuse . . . of the mind that is lofty . . . that is mean . . . that is inferior . . . that is superior . . . that is uncontrolled . . . that is controlled . . . that is in bondage . . . of the mind that is released, let me know it to be so,—he attains the power to do so, whatever be his range.

(§ viii) If he desire: Let me call to mind my former births in divers ways, thus: One birth, two births, three, four, five, even ten births, twenty, thirty, forty, fifty births: even a hundred births, a thousand, a hundred thousand births: let me call to mind divers æons, the various destructions of æons, the various renewals of æons, both the destructions and the renewals of æons: let me know: Such was I by name in such and such a place, such was I by clan, by caste: thus was I nourished, thus did I undergo pleasure and pain: such was my span of life. Let me know: Thence I deceased and rose up so and so: there I dwelt, of such and such a name, of such a clan, of such a caste, so nourished: such and such pleasures and pains did I undergo, such was my span of life. Thence deceased I rose up in the present life. Thus in fact and detail[1] let me call to mind in divers ways my former births,—then he attains the power to do so, whatever be his range.

(§ ix) If he desire: With the deva-sight, purified and surpassing that of men, let me behold beings: as they decease and rise up (elsewhere) let me know them, both mean and exalted, of features fair and foul, gone to weal or gone to woe according to their deeds, thus: Alas! these good folk, given to the practice of evil deeds, of evil words, of evil thoughts, scoffing at the noble ones, of perverted view and reaping the fruit of their perverted view,—these folk, on the dissolution of the body, after death arose again in the Waste, the Downfall and the Constant Round. Ah! and these good folk, given to the practice of good deeds, good words, good thoughts, not

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[1] *Sâkaraŋ sa-uddesaŋ.*

scoffing at the noble ones, of sound view and reaping the benefit of their sound view,—these beings, on the dissolution of the body, after death arose in the Happy Lot, in the Heaven World. Thus with deva-sight, purified and surpassing that of men, let me behold beings as they decease and rise up (elsewhere): let me know them, both mean and exalted, of features fair and foul, gone to weal or gone to woe according to their deeds,—if he so desire he attains the power to do so, whatever be his range.

(§ x) If he desire: By the destruction of the āsavas, in this very life myself thoroughly knowing it let me win the heart's release, the release by insight which is free from the āsavas; let me realize it and dwell therein,—he attains the power to do so, whatever be his range.

(§ xi)[1] Monks, three characteristics are to be attended to from time to time by the monk who is given to developing the higher consciousness: from time to time he must attend to the characteristic of concentration, to that of energetic application,[2] to that of equanimity.[3]

(§ xii) Now, monks, if a monk who is given to developing the higher consciousness give exclusive[4] attention to the characteristic of concentration, it is probable[5] that his mind will be liable to indolence. Should he give exclusive attention to the characteristic of energetic application, it is probable that his mind will be liable to distraction. Should he give exclusive attention to the characteristic of equanimity, it is probable that his mind will not be perfectly poised for the destruction of the āsavas. But if he give attention to these

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[1] *Comy.* takes this as a fresh *sutta.* It is quoted *V.M.* i, 246; *Path of Purity,* ii, 283; from some of the terms used there I differ, for which see below.

[2] *Paggāha.* At *Dhs.* 56 (*Buddh. Psych. Eth.* 25), trans. 'grasp.' *Comy. viriyassa nāmaŋ*; *Path of Purity* (*loc. cit.*) 'upholding.' It means 'to keep up the concentration without faltering.'

[3] *Upekhā, cf. V.M.* i, 161; *Path of Purity,* ii, 185 *n.*, 'Neutral energy, being free from contraction and expansion, is called indifference.'

[4] *Ekantaŋ.*

[5] *Ṭhānaŋ* = *kāraṇaŋ* (*vijjati yena taŋ cittaŋ kosajja-bhāve santiṭṭheyya*).

three characteristics from time to time, then his mind becomes pliable, workable, radiant, not stubborn, but perfectly poised for the destruction of the āsavas.

(§ xiii) Suppose, monks, a goldsmith or his man sets up his furnace, and having done so puts fire to the receptacle,[1] and taking up sterling gold with pincers thrusts it into the crucible and from time to time blows on it,[2] from time to time sprinkles it with water, from time to time examines it closely.[3] Now, monks, if the goldsmith or his man were to blow continuously on that gold, it is probable that he would burn it up. If he kept sprinkling it with water he would make it cold. If he kept examining it always it is probable that the sterling gold would not come to full perfection. But if he do these things from time to time, occasionally, then that sterling gold becomes pliable, workable, lustrous, not brittle: it becomes capable of perfect workmanship. For whatever sort of ornament one wishes, be it a gold plate or a ring or a necklace or a golden chain, he can make use of it for that purpose.

(§ xiv) In the same way are these three characteristics to be attended to from time to time by a monk who is devoted to developing the higher consciousness . . . (*as above down to*) . . . his mind becomes pliable, workable, radiant, not stubborn, but perfectly poised for the destruction of the āsavas; and to whatever branch of special knowledge he may direct his mind for the realization thereof, he attains the power personally to realize such, whatever be his range.

(§ xv) For instance, if he desire . . .' (*all the attainments are repeated*).

The Second Great-Fifty is finished.

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[1] *Ukkā-mukha*, lit. 'the opening of the furnace.'

[2] 'Through a reed,' says *Comy.*

[3] *Ajjhupekkhati.* *Path of Purity* (*loc. cit.*) 'remains indifferent.' My rendering is supported by *Comy.*, which says: 'satisfies himself as to whether it is properly molten (cooked).' *Ajjhupekkhitā* has this double meaning (of scrutinizing and remaining indifferent, as an on-looker), as I have shown at *K.S.* v, 69 *n.* and 372 *n.*

CHAPTER XI.—ENLIGHTENMENT (§§ 101-110).

§ 101. *Before* (i-iv).[1]

(§ i) 'Before my enlightenment, monks, when I was yet but a Bodhisat, this occurred to me: What, I wonder, is the satisfaction in the world,[2] what is the misery in the world, what is the escape therefrom?

Then, monks, this occurred to me: That condition in the world owing to which pleasure arises, owing to which arises happiness,—that is the satisfaction in the world. That impermanence, that suffering, that changeability in the world,—that is the misery in the world. That restraint, that riddance of desire and passion in the world,—that is the escape therefrom.[3]

(§ ii) So long, monks, as I did not thoroughly comprehend, as it really is, the satisfaction in the world as such, the misery in the world as such, the escape therefrom as such, so long did I not discern the meaning of[4] being enlightened with perfect enlightenment unsurpassed in the world with its devas, its Māras and Brahmās, together with the host of recluses and brāhmins, of devas and mankind. But, monks, when I fully comprehended, as it really is, the satisfaction in the world as such, the misery in the world as such, the escape therefrom as such,—then did I discern the meaning of being enlightened in the world . . . Then did knowledge and insight arise in me, thus: Sure is my heart's release. This is my last birth. Now is there no more becoming again.

(§ iii) Seeking satisfaction in the world, monks, I had pursued my way.[5] That satisfaction in the world I found. In so far as satisfaction existed in the world, by insight I saw it well. Seeking for the misery in the world, monks, I had

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[1] *Cf. K.S.* ii, 113. Here *pubbe* is a prep. with abl. *Cf.* Pṭs. ii, 109.

[2] *Loke.* Here texts are confused. *Comy.* also reads *loko.*

[3] Reading with *Comy. loka-nissaraṇaŋ* (=*lokato nissaṭṭattā*) for text's *loke-n.*

[4] Reading with *S.* ii *sambuddho ti.* Our text omits *ti* throughout.

[5] Ever since the time when he was the brāhmin Sumedha, says *Comy.*

pursued my way. That misery in the world I found. In so far as misery existed in the world, by insight I saw it well. Seeking for the escape from the world, monks, I had pursued my way. That escape from the world I found. In so far as escape from the world existed, by insight I saw it well.'

(iv) (*Para. ii is repeated in full.*)

§ 102. *Satisfaction.*

'Now herein,[1] monks, if there were not satisfaction to be found in the world, beings would not be attached to the world. But since there is satisfaction in the world, beings are attached thereto.

If there were not misery in the world, beings would not be repelled by the world. But since there is misery in the world, beings are repelled by the world.

If there were no escape from the world, beings could not escape therefrom. But since there is an escape from the world, beings do escape therefrom.

Now, monks, in so far as beings have not fully come to know, as it really is, the satisfaction in the world as such, the misery therein as misery, the escape therefrom as such, just so far have they not dwelt free from,[2] detached from, released from, with heart unconfined by[3] the world and the devas, the Māras, and Brahmās, together with the host of recluses and brāhmins of devas and mankind.

But, monks, when beings have fully come to know, as it really is, the satisfaction in the world as such, the misery in the world as such, the escape from the world as such,—then, monks, they dwell free, detached, released from, with heart unconfined by the world . . . of devas and mankind.

Verily, monks, whatsoever recluses or brāhmins[4] under-

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[1] Text *no ce taŋ*; *S.* ii, 172 *no ce 'daŋ*, followed by *na-y-daŋ*, used adverbially, which I think is the better reading.

[2] Text and *Comy. nissaṭā* (fr. *nissarati*) . . . *vippamuttā*, which agrees with *Comy.* on *S.* ii, 172; but *S.* text *nissaṭṭhā* . . . *vippayuttā*.

[3] *Vimariyāda-katena cetasā.*

[4] *Cf. K.S.* ii, 117.

stand not, as it really is, the satisfaction, the misery in the world, and the escape therefrom, such recluses and brāhmins in my opinion are not to be regarded as recluses among recluses, nor as brāhmins among brāhmins: nor have those worthies come to know fully of themselves in this very life the real meaning of recluseship or of brāhminhood, nor attaining thereto do they dwell therein.

But, monks, whatsoever recluses and brāhmins do so understand . . . these things, such are in my opinion to be regarded . . . as recluses and brāhmins. Moreover those worthies shall come to know . . . the real meaning of recluseship and brāhminhood, they shall attain to it and abide therein.'[1]

§ 103. *Lamentation.*[2]

'This, monks, is reckoned to be lamentation[3] in the discipline of the Ariyan, namely, singing. This is reckoned as causing madness[4] in the discipline of the Ariyan, namely, dancing. This is reckoned as childishness in the discipline of the Ariyan, namely, immoderate laughter that displays the teeth.

Wherefore, monks, away with the bridge[5] that leads to singing and dancing! Enough for you, if you are pleased righteously,[6] to smile just to show your pleasure.'[7]

§ 104. *Satiety.*

'Monks, of indulgence in three things there can be no satiety. What three?

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[1] *S.* ii, 175 has *viharanti.*

[2] *Comy.* says this was a reprimand to the 'Monks of the Six,' who went about singing, dancing and laughing.

[3] *Ruṇṇaŋ*=*roditaŋ.*

[4] *Ummattakaŋ. Comy.* Text has *ummatikaŋ.*

[5] *Setu-ghāto* (bridge-destroying)=*paccaya-ghāto. Comy. Cf. supra,* text 220; ii, 145; *Vin.* i, 59; *Buddh. Psych. Eth.* 87 *n.*

[6] *Dhamma-pamoditānaŋ sataŋ*=*kenacideva kāraṇena pamuditānaŋ santānaŋ. Comy.*

[7] *Alaŋ sitaŋ sita-mattāya*=*sitaŋ* (*karotha*) . . . *pahaṭṭh' ākāra-mattaŋ dassanāya yeva yuttaŋ. Comy.*

Sleep, drinking of fermented liquor and getting sexual intercourse. Of the indulgence in these three things, monks, there can be no satiety.'

§ 105. (*a*) *The peak.*

Now Anāthapiṇḍika the housefather came to see the Exalted One. On coming to him he saluted the Exalted One and sat down at one side. As he thus sat the Exalted One said this to him:

'Housefather, when the thought is unguarded, bodily action also is unguarded, speech and mental action also are unguarded. In him whose bodily action, speech and mental action are unguarded they are saturated with lust.[1] When these are thus saturated with lust they are rotten. When they are rotten one's death is not auspicious, one has no happy ending.[2]

Now, housefather, just as when a peaked house is unthatched the peak is not protected, the roof-beams are not protected, the wall is not protected. The peak, roof-beams and wall are saturated, they are rotten. Just so, when thought is unguarded, bodily action is unguarded . . . such an one has no happy ending.

But, housefather, when thought is guarded, bodily action also is guarded. . . . In him whose bodily action and the rest are guarded, bodily action, speech and mental action are not saturated with lust. When that is so they are not rotten. When they are not rotten one's death is auspicious, he has a happy ending.

Just as when a peaked house is well thatched, the peak, roof-beams and wall are protected, they are not saturated, they are not rotten; even so, housefather, when thought is guarded . . . one has a happy ending.'

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[1] *Avassutaŋ*, lit. 'oozing, trickling.' *Comy. tintaŋ*. Quoted *Expos.* i, 91.

[2] *Na bhaddakaŋ*, 'he is bound for hell.' *Comy.*

§ 106. (*b*) *The peak.*

. . . As he thus sat the Exalted One said this to the housefather Anāthapiṇḍika:

'Housefather, when thought is warped,[1] bodily action, speech and mental action are also warped . . . (*as in* § 105) . . . he has no happy ending.

Just as, housefather, when a peaked house is ill-thatched, the peak, the roof-beams are warped, the wall is askew; even so when thought is warped . . . mental action is warped. When this is so, a man's death is not auspicious, he has no happy ending.'

(*The reverse of this follows, as in* § 105.)

§ 107. (*a*) *Three causes.*[2]

'Monks, there are these three causes of the origin of actions. What three?

Lust, malice and delusion are the causes of the origin of actions.

An action done in lust, born of lust, caused by lust, originated by lust is not profitable: it is blameworthy, it has sorrow for its result, it conduces to the arising of (further) action, not to the ceasing of action.

So also with regard to actions done under the influence of malice and delusion. Such actions . . . conduce to the arising of further actions, not to the ceasing thereof.

These, monks, are the three causes of action.'

§ 108. (*b*) *Three causes.*[3]

'Monks, there are these three causes of the origin of actions. What three?

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[1] *Vyāpanna*, lit. 'gone wrong'; gen. trans. 'malevolent.' *Comy. pakati-bhāvaŋ pajahitvā ṭhitaŋ.* Hence the trans. must vary when the word is applied to timber.

[2] *Nidānāni=kāraṇāni. Comy.* (which accumulate actions leading to the round of rebirth). *Cf.* text 134 *f.*

[3] *Comy.* takes this and the previous *sutta* as one; so with the next pair.

Absence of lust, absence of malice, absence of delusion are the causes[1] (which prevent the arising) of actions.

An action done without lust, not born of lust, not caused by lust, not originated by lust is profitable, it is praiseworthy, it has happiness for its result, it conduces to the ending of (further) action, not to the arising thereof.

So also with regard to actions done without malice and delusion. . . . Such actions . . . conduce to the ending of (further) action, not to the arising thereof.'

§ 109. (*c*) *Three causes* (i-iv).

(§ i) 'Monks, there are these three causes of the origin of actions. What three?

Desire is generated for things which in the past were based on desire,[2] for the like things in the future, as well as at the present time.

(§ ii) And how, monks, is this desire generated for things in the past?

One remembers and turns over in his mind[3] thoughts about things based on desire in the past. As he does so desire is generated. Become desirous,[4] he is fettered by those things. I call this a fetter, monks,—that heart full of lust.[5] That is how desire is generated for things which in the past were based on desire.

(§ iii) And how, monks, is this desire generated for like things in the future?

One thinks about and turns over in his mind thoughts of things based on desire in the future. As he does so, desire is generated . . . (*as before*).

(§ iv) And how, monks, is this desire generated in the present?

One thinks about things . . . in the present. As he does

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[1] Not really causes, but prohibitive of action.

[2] *Ṭhānīye=kāraṇa-bhūte. Comy. Cf. S.* v, 65.

[3] *Cetasā anuvitakketi anuvicāreti. Cf. S.* v, 67.

[4] *Chanda-jāto=chandika,* as at *Sn.* 767.

[5] Text *so cetaso sārāgo. Comy. yo c. s.*

so, desire is generated. Become desirous he is fettered by those things. I call this a fetter, monks,—that heart full of lust. That is how desire is generated for things which in the past were based upon desire.

These, monks, are the three causes of the origin of actions.'

§ 110. (*d*) *Three causes* (i-iv).

(§ i) 'Monks, there are these three causes (which prevent the arising) of actions. What three?

Desire for things which in the past were based on desire, for the like things in the future, as well as at the present time, is not generated.

(§ ii) And how, monks, is such desire not generated?

One fully understands the future result of things which in the past were based on desire. Foreseeing this result one turns away from it,[1] and so doing, conceiving no desire[2] for it in the heart, one penetrates it by insight and sees it plain. That is how desire . . . is not generated.

(§ iii) And how, monks, is desire for things in the future . . . not generated?

One fully understands the future result of things yet to come which are based on desire. Foreseeing this result . . . (*as before*).

(§ iv) And how, monks, is desire for things present, which are based on desire, not generated?

One fully understands the future result of present things, based on desire. Foreseeing this result one turns away from it, and so doing, conceiving no desire for it in the heart, one penetrates it by insight and sees it plain. That is how desire for things present which are based on desire is not generated.

These are the three causes (which prevent the arising) of actions.'

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[1] Text *abhinivaddheti*. *Comy*. *abhinivaṭṭeti*. Neither word is in Ang. Index or Pāli Dict.; apparently equal to *abhinivajjeti*. *Comy*. gives also a common reading, *abhinibbajjeti*.

[2] *Abhivirājetvā*, again not in Index or Dict.

CHAPTER XII.—THE DOWNFALL (§§ 111-120).

§ 111. *Doomed to the Downfall.*

'Monks, these three persons are doomed to the Downfall, to Purgatory, unless they abandon this (habit).[1] Which three?

He who, living impurely, claims to live the holy life. He who falsely charges with immorality one who is living the pure holy life, the utterly pure holy life. He who, preaching and holding the view that there is no fault in sensuality, comes to be intoxicated[2] with his lusts.

These are the three who are doomed to the Downfall, to Purgatory, unless they abandon this habit.'

§ 112. *Hard to find.*

'Monks, the appearance of three persons is hard to find in the world. What three?

The appearance of a Tathāgata, an Arahant who is a Fully Enlightened One is hard to find in the world. Likewise of a person who can expound the Dhamma-Discipline taught by the Tathāgata. Likewise a person who is mindful and grateful is hard to be found in the world.

These are the three persons . . .'

§ 113. *Immeasurable.*[3]

'Monks, these three sorts of persons are hard to be found in the world. What three?

He who is easily measured, he who is hardly measured, he who is immeasurable.

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[1] *Idam appahāya*, 'unless they give up their pretence of leading the holy life.' *Comy.*

[2] *Pātavyataŋ* (fr. *pāteti*), 'ruin' acc. to Pāli Dict; but *Comy.* appears to derive it from √*piv.*, intoxication. So also does *UdA.* 351, 365, where *sammattaka-jātā* (drunk) is explained as *kāmesu pātabyataŋ āpajjanti*, as here. *Pātukāmo=bibendi cupidus*, *cf. UdA.* 379. The passage originates from *M.* i, 305, where Lord Chalmers trans. 'indulgence.'

[3] At *Pugg.* 35.

And of what sort, monks, is he who is easily measured ?

Herein a certain person is frivolous, empty-headed, a busybody, of harsh speech, loose in talk, lacking concentration, unsteady, not composed, of flighty mind, with senses uncontrolled.[1] This one is called "easily measured."

And of what sort, monks, is the person who is hardly measured ?

In this case a certain person is not frivolous, not empty-headed, no busybody, not of harsh speech, not loose in talk, but concentrated, steady, composed, of one-pointed mind, with senses well controlled. This one is called "hardly measured."

And of what sort, monks, is the person who is immeasurable ?

In this case we have a monk in whom the āsavas are destroyed. This one is called "immeasurable."

These are the three sorts of person found to exist in the world.'

§ 114. *The sphere of infinite space* (i-iii).

(§ i) 'Monks, these three sorts of person are found to exist in the world. What three ?

Herein, monks, a certain person, by utterly transcending consciousness of form, by the disappearance of consciousness of resistance, by paying no heed to the diversity of consciousness, regarding space as infinite, reaches up to and abides in the sphere of infinite space. He enjoys it, longs for it and finds happiness therein. Established therein, given thereto, generally spending his time therein and not falling away therefrom, when he makes an end he is reborn in the company of the Devas who have reached the sphere of infinite space.

Now, monks, the life of those Devas is 20,000 cycles. Therein the ordinary man stays and spends his lifetime according to the life-span of those Devas: then he goes to Purgatory or to the womb of an animal or to the Realm of Ghosts. But a disciple of the Exalted One, after staying

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[1] *Cf K.S.* v, 241.

there and spending his lifetime according to the life-span of those Devas, finally passes away in that very state.

Such, monks, is the distinction, the specific feature,[1] the difference between the educated Ariyan disciple and the uneducated ordinary man in the matter of destiny and rebirth.

(§ ii) Again, monks, here we have a certain person who, by utterly transcending the sphere of infinite space, regarding consciousness as infinite, reaches up to and abides in the sphere[2] of infinite consciousness. He enjoys it, longs for it and finds happiness therein. Established therein, given thereto, generally spending his time therein and not falling away therefrom, when he makes an end he is reborn in the company of the Devas who have reached the sphere of infinite consciousness.

Now, monks, the life of those Devas is 40,000 cycles. Therein the ordinary man stays and spends his time according to the life-span of those Devas, then he goes to Purgatory . . . Such is the distinction . . . (*as before*).

(§ iii) Again, monks, we have a certain person who, by utterly transcending the sphere of infinite consciousness, with the idea of "nothing at all exists," reaches up to and abides in the sphere of nothingness. He enjoys it . . . when he makes an end he is reborn in the company of those Devas . . . Now the life-span of those Devas is 60,000 cycles. Therein the ordinary man stays . . . then he goes to Purgatory or the womb of an animal, to the Realm of Petas. But the disciple of the Exalted One . . . finally passes away in that very state.

Such, monks, is the distinction, the specific feature, the difference between the educated Ariyan disciple and the uneducated ordinary man in the matter of destiny and rebirth. These, monks, are the three sorts of person found existing in the world.'

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[1] *Cf. supra*, text 199. Here *Comy.* has *adhippāyāsa*=*adhika-payogo*.

[2] Text should read *viññāṇ' ānañc-*.

§ 115. *Failure and success* (i-viii).

(§ i) 'Monks, there are these three failures. What three? Failure in morals, failure in mind,[1] failure in view.

And of what sort is failure in morals?

Herein, monks, a certain one takes life, steals, is a wrong-doer in sensual desires, a liar, a slanderer, of bitter speech, an idle babbler. This is called "failure in morals."

(§ ii) And of what sort is failure in mind?

Herein, monks, a certain one is covetous and malevolent of heart.[2] This is called "failure in mind."

(§ iii) And of what sort is failure in view?

Herein[3] a certain one holds the depraved, the perverse view that there is no (virtue in) almsgiving, in sacrifice, in offerings: that there is no fruit, no result of good and evil deeds: that this world is not, that there is no world beyond: that there is no mother, no father, no beings of spontaneous birth: that in the world are no recluses and brăhmins who have won the summit, who have won perfection, who of themselves by their own intuitional powers have realized the world beyond and can proclaim it. This, monks, is called "failure in view."

(§ iv) Monks, it is due to failure in morals, failure in mind and in view that beings, when body breaks up, after death are reborn in the Waste, the Way of Woe, in the Downfall, in Purgatory. Such are the three failures.

(§ v) Monks, there are these three successes. What three? Success in morals, success in mind, success in view.

Now of what sort is success in morals?

Herein, monks, a certain one abstains from taking life and the rest . . . from bitter speech and idle babbling. This is called "success in morals."

(§ vi) And of what sort is success in mind?

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[1] *Cf. Pugg.* 21, where the def. of *citta-vipatti* is omitted. *Vipatti* is contrasted with *sampadā* below.

[2] *Cf. S.* iii, 93.

[3] *Cf. K.S.* iv, 250, the annihilationist view of Ajita of the Hair Shirt.

Herein a certain one is not covetous or malevolent of heart. This is called "success in mind."

(§ vii) And of what sort is success in view?

Herein a certain one has right view: he holds with certainty that there is (virtue in) almsgiving, in sacrifice, in offerings: that there is fruit and result of good and evil deeds: that this world is, that there is a world beyond: that mother, father and beings of spontaneous birth do exist: that in the world there are recluses and brāhmins who have realized . . . the world beyond and can proclaim it. This, monks, is called "success in view."[1]

(§ viii) Monks, it is owing to success in these three things that beings, when body breaks up, after death are reborn in the Happy Lot, in the Heaven World. Such, monks, are the three successes.'

§ 116. *Sure*[2] (i-iv).

(§ i) 'Monks, there are these three failures. What three? (*As in* § 115.)

(§ ii) Just as a true die when thrown rests evenly on whatever side it falls, even so, monks, it is due to a failure in morals, mind and view that beings are reborn . . . in Purgatory. These are the three failures.

(§ iii) Monks, there are these three successes. What three? (*As in* § 115.)

(§ iv) Just as a true die[3] . . . even so it is due to success in morals, mind and view . . . that beings are reborn . . . in the Heaven World. These are the three successes.'

§ 117. *Action* (i-vi).

(§ i) 'Monks, there are these three failures. What three? Failure in action, failure in livelihood, failure in view.

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[1] *Cf. Pugg.* 26.

[2] *Apaṇṇaka*, at *supra*, text 113, a term for Nibbāna.

[3] *Maṇi*, a six-sided die (*pāsaka*). *Comy. Cf. A.* v, 294, 296. This simile may explain the debated phrase *yathābhataŋ* or *yathâhataŋ* at *A.* i, 3; *S.* iv, 325, which I think may mean 'according to the cast,' 'as sure as a gun.'

And of what sort is failure in action ?

Herein a certain one takes life . . . (*as in* § 115) . . is an idle babbler. This is called " failure in action."

(§ ii) And of what sort is failure in livelihood ?

Herein a certain one is a wrong liver, gets a livelihood in a wrong way. This is called " failure in livelihood."

(§ iii) And of what sort is failure in view ?

Herein a certain one holds the depraved, the perverse view that there is no (virtue in) almsgiving . . . (*as in* § 115). This is called " failure in view."

These are the three failures.

(§ iv) Monks, there are these three successes. What three ?

Success in action, success in livelihood, success in view.

And of what sort is success in action ?

Herein a certain one abstains from taking life . . . from idle babbling. This is called " success in action."

(§ v) And of what sort is success in livelihood ?

Herein a certain one is a right liver, he gets a livelihood in a right way. This is called " success in livelihood."

(§ vi) And of what sort is success in view ?

Herein a certain one has right view. He holds with certainty that there is (virtue) in almsgiving . . . that there are recluses and brāhmins who . . . have realized both this world and the world beyond, and can proclaim it.

This is called " right view." These are the three successes.'

§ 118. (*a*) *Purity*.

'Monks, there are these three forms of purity.[1] What three ?

Purity of body, purity of speech, purity of mind.

And of what sort is purity of body ?

Herein a certain one abstains from taking life, from stealing, from wrong practice in sensual lusts. This is called " purity of body."

And of what sort is purity of speech ?

Herein a certain one abstains from falsehood . . from idle babble. This is called " purity of speech."

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[1] *Soceyyaŋ=suci-bhāva. Comy.*

And of what sort is purity of mind ?

Herein a certain one is not covetous or malevolent of heart and has right view. This is called " purity of mind." These are the three forms of purity.'

§ 119. (*b*) *Purity* (i-ix).

(§ i) 'Monks, there are these three forms of[1] purity . (*as above*).

(§ ii) And of what sort is purity of body ?

Herein a monk abstains from taking life, from stealing, from sinful[2] living. This is called " purity of body."

(§ iii) And of what sort is purity of speech ?

Herein a monk abstains from falsehood . . . (*as above*).

(§ iv) And of what sort is purity of mind ?

Herein a monk, if he have some personal sensual desire, is aware: There is in me sensual desire. If there be none he is likewise aware of it. Also he is aware of how the arising of sensual desire not yet arisen comes about, and how it is abandoned when arisen, and how in the future there is no such arising.

(§ v) If he have some personal malevolence, he is aware: There is within me malevolence. Also he is aware of the arising . . . and the abandoning thereof, and of how in future there is no recurrence thereof.

(§§ vi-viii) If he have some personal sloth-and-torpor . . . excitement-and-flurry . . . if he have some personal doubt-and-wavering, he is aware of the fact. Also of how (each of these) arises, is abandoned and recurs not again in future. This is called " purity of mind."

(§ ix) He who is pure in body, speech, and mind,[3]
Sinless and clean and blessed with purity,—
" Sin-washer "[4] is the name men give to him.'

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[1] Here the higher morality of the monk is dealt with.

[2] *Abrahmacariya*, taken later as unchastity, but *cf*. *K.S*. i, 53, 61.

[3] Gāthās at *Itiv*. 56 (except the last word). *Cf*. *Sn*. 521.

[4] *Niṇhāta-pāpakaṃ*=*sabbe pāpe nahāpetvā dhovetvā ṭhitaṃ*. *Comy*. *Sn*. *taṃ ahaṃ nhātako*; *Itiv*. *sabba-pahāyinaṃ* and *niṇhāta-p*. in next §.

§ 120. *Perfection.*

'Monks, there are these three perfections.[1] What three? Perfection in body, speech and mind. (*As above* § 118 *for the first two.*)

And of what sort is perfection in mind?

Herein a monk, by the destruction of the āsavas, realizing in this very life himself knowing it thoroughly the heart's release, the release by insight which is free from the āsavas, having attained it abides therein. This is called "perfection in mind." These are the three perfections.

> (Perfect) in body, speech and mind, a sage
> Sinless with saintly silence blessed,—they say
> That such is " one who hath abandoned all." '[2]

Chapter XIII.—At Kusināra (§§ 121-130).

§ 121. *Kusināra.*

On a certain occasion the Exalted One was staying at Kusināra,[3] in the Wood of Offerings.[4] Then the Exalted One addressed the monks, saying: 'Monks!'

'Yes, lord,' replied those monks to the Exalted One. The Exalted One said:

'Suppose now a monk lives dependent on some village or district. Then a housefather or his son comes to visit him and invites him to take his meal for the day. If he is willing to do so the monk consents. Then, when the night has passed he robes himself in good time, and taking bowl and outer robe sets out for the house of that housefather or housefather's son. On getting there he sits down on a seat made ready.

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[1] *Moneyyāni=muni-bhāvā* (states of silence of a sage). *Comy.* *Cf. D.* iii, 220; *Vin.* i, p. xl of Oldenberg's *Introduction.*

[2] *Sabba-ppahāyinaŋ=khīṇâsavaŋ. Comy.*

[3] Of the Mallā in what is now Nepal.

[4] *Bali-haraṇe, cf. M.* iii, § 103; *A.* v, 79, where alone this locality is mentioned in the Pāli books. *Tattha kira bhūta-bali-karaṇ' atthaŋ baliŋ karoti. Comy.*

Then that housefather or housefather's son serves him with choice food both hard and soft with his own hands, till he has eaten his fill.

Now it occurs to him: A good thing in sooth for me to be thus served by a housefather or housefather's son! Then he thinks: I should indeed be glad to have this housefather or housefather's son serve me in like manner in the future. Thus he enjoys that almsgiving and is attracted[1] by it, infatuated with it,[2] attached[3] to it. He sees not danger therein. He is blind to the escape therefrom.[4] The result is that his train of thought is sensual, malevolent and harmful to others. Now, monks, I declare that what is given to such a monk has no great fruit. Why so? Because the monk lives amiss.

But take the opposite case where a monk lives dependent on a village or district . . . (*as above down to*) . . . till he has eaten his fill. Now no such thoughts occur to him as these: A good thing in sooth for me . . . or: I should indeed be glad to have this housefather or housefather's son serve me in like manner in the future. He enjoys that almsgiving without being attracted by it, infatuated with it or attached thereto. He sees the danger therein, he is not blind to the escape therefrom. The result is that his train of thought is dispassionate, not malevolent, but harmless to others. Now, monks, I declare that what is given to such a monk as this has great fruit. Why so? Because the monk lives vigilant.'

§ 122. *Strife.*

'In whatsoever quarter the monks dwell in strife and uproar, given to disputes and wounding each other with the weapons of the tongue, it is unpleasant for me even to think of such a quarter, much more unpleasant for me to go to it.

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[1] *Gathito=taṇhā-gedhena g.* *Comy.*

[2] *Mucchito=taṇhā-mucchanāye m.* *Comy.*

[3] *Ajjhopanno=taṇhāya gilitvā pariniṭṭhapetvā pavatto.* *Comy.*

[4] *Anissaraṇa-pañño.* These phrases occur at *D.* (*Tevijja Sutta*; *cf. Dialog.* i, 311, trans. 'he knows not how unreliable they are'), *supra*, text 74, and are similarly interpreted at *UdA.* 365.

I come to this conclusion[1] in the matter: Surely these worthies have abandoned these three conditions and have made a habit of these other three conditions. What three conditions have they abandoned?

Dispassionate thinking, benevolent thinking and harmless thinking. These are the three.

And of what three conditions have they made a habit?[2]

Sensual, malevolent and harmful thinking. These are the three.

In whatsoever quarter the monks dwell in strife . . . I come to this conclusion . . . they have made a habit of three conditions.

But in whatsoever quarter the monks dwell in harmony and mutual courtesy, without wrangling, but just like milk and water mixed, regarding each other with a friendly eye,—to such a quarter I am glad to go, not to speak of thinking about it. This is the conclusion I come to regarding them. Surely those worthies have abandoned these three conditions and have made a habit of these other three conditions. What three have they abandoned?

Sensual thinking, malevolent thinking, harmful thinking.

What three have they made a habit of?

Dispassionate thinking, benevolent thinking, harmless thinking. These are the three. Monks, in whatsoever quarter . . . I come to this conclusion . . . they have made a habit of these three conditions.'

§ 123. *Gotama Shrine.*

On a certain occasion the Exalted One was staying near Vesālī at Gotama Shrine.[3] Then the Exalted One addressed the monks, saying: 'Monks!'

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[1] *Niṭṭhaŋ gacchāmi* (here Pāli Dict. is wrong in reference and interpretation, *s.v. niṭṭhaŋ*).

[2] *Bahulī-m-akaŋsu=punappunaŋ karonti. Comy.*

[3] *Gotamake cetiye=Gotamaka-yakkhassa bhavane. Comy. Cf. D.* ii, 102, 118; *K.S.* v, 230; *UdA.* 322; here *Comy.* refers to *Cāpāla cetiya* and the others mentioned at *S.*

'Yes, lord,' replied those monks to the Exalted One. The Exalted One said:

'Monks, I proclaim Dhamma with full comprehension,[1] not without full comprehension. I proclaim Dhamma with causal connexions,[2] not without. I proclaim Dhamma accompanied by wonders,[3] not without wonders. Since I do so there is good reason why I should admonish, there is good reason why I should instruct.[4] Well may ye be glad. Well may ye be satisfied. Well may ye be pleased at the thought: Perfectly enlightened is the Exalted One. Well taught by the Exalted One is Dhamma. Well conducted is the Order.' So spake the Exalted One.

And those monks were indeed satisfied and delighted with the words of the Exalted One.

Moreover when this pronouncement was uttered the thousandfold universe was shaken.

§ 124. *Bharaṇḍu* (i-vi).

(§ i) On a certain occasion the Exalted One was going his rounds among the Kosalans and came to Kapilavatthu.

Now Mahānāma the Sakyan[5] heard the news: 'They say the Exalted One has reached Kapilavatthu.' So Mahānāma the Sakyan went to see the Exalted One, and on coming to him saluted him and stood at one side. As he thus stood, the Exalted One said this to him:

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[1] These phrases occur at *M.* ii, 9, where Lord Chalmers trans.: 'with higher knowledge, with origins, with assignable conditions (?).'

[2] *Sanidānaŋ=sappaccayam eva katvā. Comy.*

[3] *Sappāṭihāriya=paccanīka paṭiharanena* (by giving a blow to adversaries) *sappāṭihāriyam eva katvā kathemi* (*Comy.*), which meaning is repeated at *UdA* (*paṭipakkha-haraṇato, rāgâdi-kilesa-nāsanato . . . taŋ taŋ paṭipakkhaŋ iddhi-vidhaŋ pavattati*). *Cf. VM.* ii, 358, *paṭiharatī ti pāṭihāriyaŋ*. The word is gen. trans. by 'accompanied by marvels.' At *K.S.* v, 233 I have trans. acc. to *Comy.* there: 'enforcing it with miracles,' *yāva niyyānikaŋ katvā* (making it salutary).

[4] *Cf. supra,* text 170, 'the miracle of teaching' (*anusāsanī-pāṭihāriya*).

[5] *Cf. S.* v, 327 *ff.*

'Go you, Mahānāma, and find out some lodging where I may spend this one night.'

'Very well, lord,' replied Mahānāma the Sakyan and went to Kapilavatthu; where, though he searched all through the town, he could not find a proper lodging for the Exalted One in which to spend that one night. So he returned to where the Exalted One was and said:

(§ ii) 'Lord, there is no proper lodging wherein the Exalted One may spend this one night. But here is Bharaṇḍu the Kālāman,[1] who was once a co-disciple in the holy life with the Exalted One.[2] Let the Exalted One spend this one night in his hermitage.'

'Go then, Mahānāma. Spread a mat (for me there).'[3]

'Very well, lord,' replied Mahānāma the Sakyan and went off to the hermitage of Bharaṇḍu the Kālāman. On getting there he spread a mat, set water ready for feet-washing and returned to the Exalted One. On coming to him he said:

'Lord, the mat is spread. Water is set for feet-washing. Let the Exalted One do as he deems seasonable.'

(§ iii) So the Exalted One went to the hermitage of Bharaṇḍu the Kālāman. On arriving there he sat down on a seat made ready and so sitting had his feet washed. Now this thought occurred to Mahānāma the Sakyan: It is unseasonable to wait upon the Exalted One now. He is weary. Tomorrow I will wait upon him. So saluting the Exalted One by the right he departed.

Now when the night was gone Mahānāma the Sakyan went to the Exalted One. On coming to him he saluted him and sat down at one side. As he thus sat, the Exalted One said this to him:

(§ iv) 'Mahānāma, there are these three teachers found existing in the world. What three?

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[1] *Comy.* thinks he pitched on Bharaṇḍu because he had the reputation of securing the best and choicest alms in the city.

[2] In the time of Āḷāra Kālāma. *Comy.*

[3] As a bed on the ground. *Comy.* thinks it means 'put a coverlet on a proper couch.'

Herein, Mahānāma, a teacher preaches full comprehension[1] of the sense-desires, but not of the objects of sense, nor of feelings.

Herein again, Mahānāma, a certain teacher preaches full comprehension of sense-desires and of the objects of sense, but not of feelings. While yet another teacher preaches the full comprehension of all three.

These are the three teachers found existing in the world. Now of these three, Mahānāma, is the conclusion one and the same or is it different?'

(§ v) At these words Bharaṇḍu the Kālāman said to Mahānāma the Sakyan:

'Say it is one and the same, Mahānāma.'

Whereat the Exalted One said to Mahānāma: 'Say it is different,[2] Mahānāma.'

Then a second time Bharaṇḍu said: 'Say it is different, Māhānama.' And again the Exalted One said: 'Say it is one and the same, Mahānāma.'

(§ vi) Likewise a third time each said the same. Whereupon it occurred to Bharaṇḍu the Kālāman: Here am I even to the third time slighted by Gotama the recluse in the presence of Mahānāma the Sakyan, a man of great importance. I had better leave Kapilavatthu.

So Bharaṇḍu the Kālāman left Kapilavatthu, and in thus departing from Kapilavatthu he was gone for good and came not back any more.'[3]

§ 125. *Hatthaka* (i, ii).

(§ i) On a certain occasion the Exalted One was staying near Sāvatthī, in Anāthapiṇḍika's Park. Then Hatthaka,

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[1] *Pariññā=samatikkamo. Comy.* At *Pugg.* 37; where the conclusion is reached that the first teacher has attained ecstasy in the *rūpa*-world, the second in the *arūpa*-world, while the third is perfectly enlightened.

[2] *Puthu=nānā. Comy.*

[3] This phrase occurs at *S.* iv, 288, 291; and *K.S.* v, 196, 199, where also the reason for the departure is not quite clear.

son of a deva,[1] when night was waning, lit up the whole of Jeta Grove with exceeding great splendour and approached the Exalted One.

On coming to him he thought: I will stand in the presence of the Exalted One. But he sank down, collapsed, could not stand upright. Just as butter or oil, when poured upon sand, sinks down, sinks in, cannot abide, even so was Hatthaka,[2] son of a deva, thinking to stand in the presence of the Exalted One, unable to do so, but sank down, collapsed and could not stand upright.

(§ ii) Then the Exalted One said to Hatthaka, son of a deva: 'Create a gross[3] body-form, Hatthaka.'

'I will, lord,' replied Hatthaka, and doing as he was bid saluted the Exalted One and stood at one side. As he thus stood the Exalted One said this to him:

'Well, Hatthaka, do things[4] go on just the same now as before, when you were in human form?'

'Yes, lord, they do. But there are also things going on which I did not experience when I was in human form. Just as, lord, the Exalted One now dwells surrounded by monks and nuns, by lay-followers male and female, by rulers and royal ministers, by sectarians and their followers, even so do I dwell surrounded by devas' sons. Even from a distance, lord, do devas' sons come saying, "We'll hear Dhamma from the lips of Hatthaka, the devas' son!"

Of three things, lord, I never had enough. I died regretful of three things. What three? I never had enough of beholding the Exalted One. I died regretting it. I never had

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[1] *Deva-putto*, like *Sakya-putto*, etc., means 'belonging to the company.' One who has died and 'gone to heaven' is meant.

[2] This may be H. of Āḷavī. *Cf. K.S.* ii, 159; *A.* ii 164; *supra*, text 26, 88, 136.

[3] *Oḷārikaŋ*. As a Brahma-deva (*Comy.*), in order to be visible on the physical plane he had to make a suitable body, as in the case of Sanat Kumāra, on a lower plane than his own. *Cf. Dialog.* ii, 254.

[4] *Dhammā*. *Comy.* reads *dhammo.* and explains as the doctrine he learned in his last life. But the context requires *dhammā*=proceedings, conditions.

enough of hearing true Dhamma. I died regretting it. I never had enough of serving the Order. I died regretting it. These are the three things, lord. (Then he sang these verses:)

I never could be sated of delight
Of my desire to see the Exalted One,
To hear true Dhamma, to wait upon the Order.
In higher morals training, fain to hear
True Dhamma, never sated in three things,
Fared Hatthaka to world of Aviha.' [1]

§ 126. *Corrupt*[2] (i-iii).

(§ i) On a certain occasion the Exalted One was staying near Benares at Isipatana, in Antelope Park. Then the Exalted One, robing himself in good time and taking bowl and outer robe, set out to quest for alms in Benares.

Now the Exalted One while roaming for alms near the fig-tree at the cattle-tethering[3] saw a certain monk whose delight was in the empty outer joys of sense,[4] lacking concentration, unsteady, not composed, of flighty mind, with senses uncontrolled.[5] On seeing him he said this to that monk:

'Monk! Monk! On him who is corrupt and reeks with the stench of carrion,[6] the flies will surely settle and attack him,—they cannot fail to do so.'

(§ ii) Then that monk, thus admonished by the Exalted One with this warning, was strongly stirred.[7]

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[1] *Aviha*, the twelfth *Brahma-loka*. ? Sanskt. *a-vishaya*, 'non-intelligential,' 'without process of thinking,' as Childers suggests.

[2] *Kaṭuviyaŋ=ucchiṭṭhaŋ* (outcast, defiled). *Comy.*

[3] *Go-yoga-pilakkhasmiŋ=gāvīnaŋ vikkaya-ṭṭhāne uṭṭhita-pilakkhassa santike. Comy.*

[4] *Ritt' assāda=jhāna-sukhâbhāvena paritt' assādaŋ. Comy. Bāhir' assāda=kāma-guṇa-sukha-vāsena b. Comy.*

[5] Stock phrases to describe the dissolute. *Cf. K.S.* v, 241.

[6] *Āma-gandhe avassataŋ. Comy.* refers the synonym to *vissa-gandha*; *Cf. Dhs.*, § 625, p. 141.

[7] *Saŋvegaŋ āpādi. Comy.* takes this to mean he became a Stream-winner.

When the Exalted One had gone his rounds for alms in Benares and had returned and eaten his meal he addressed the monks, saying:

'Monks, after robing myself in good time and taking bowl and outer robe . . . I saw a certain monk . . . (and he told them all that had happened). . . . Then that monk, thus admonished by me with that warning, was strongly stirred.'

(§ iii) At these words a certain monk said to the Exalted One:

'Pray, lord, what is "corrupt," what is "the stench of carrion," what are "flies"?'

'Greed, monk, is "corrupt." Malice is the "stench of carrion." Evil, unprofitable ways of thought are "flies." On him who is corrupt and reeks with the stench of carrion the flies will surely settle and attack him. They cannot fail to do so.

On him who guards not eye and ear, whose sense
Is uncontrolled, his thoughts, on passion centred,
Like flies will swarm. With stench of carrion reeking,
The monk corrupt, who is a thing defiled,
Far from Nibbāna hath his lot in woe.[1]
In village or in forest roams[2] that monk,
Foolish, bewildered, getting him no mate
Like to himself,[3] swarmed round by (passion's) flies.
But they who, blessed with virtue and composed,
In wisdom's calm rejoice, live happily.
In them the flies (of passion) are destroyed.'[4]

§ 127. *Anuruddha (a).*

Now the venerable Anuruddha came to see the Exalted One. On coming to him he saluted and sat down at one side. As

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[1] *Vighātass' eva bhāgavā=dukkhass' eva bhogī. Comy. Cf. K.S.* iv 43 *ff.*

[2] *Pareti=gacchati. Comy.*

[3] *Gāme vā yadi vāraññe vā aladdhā samam attano.* Text has strange readings—viz., *vā raññe . . . sammattano. Cf. Dhp.* v. 98, *gāme vā yadi vāraññe,* and 329, *no ce labhetha nipakaŋ sahāyaŋ . . .*

[4] *Nāsayitvāna makkhikā.*

he thus sat the venerable Anuruddha said this to the Exalted One:

'Here in this world, lord, I am wont to see with the deva-sight, purified and surpassing that of men, I am wont to see womenfolk,[1] when body breaks up after death, being reborn in the Waste, the Way of Woe, in the Downfall, in Purgatory. Pray, lord, possessed of what qualities are womenfolk so reborn?'

'Possessed of three qualities, Anuruddha, women are so reborn.[2] What three?

Herein, Anuruddha, in the morning a woman stays at home with heart haunted by the taint of stinginess. At noontide a woman stays at home with heart haunted by jealousy. At eventide she stays at home with heart haunted by sensuality and lust. These are the three qualities, Anuruddha, possessed of which womenfolk . . . are reborn in Purgatory.'

§ 128. (*b*) *Anuruddha* (i-iii).

(§ i) Now the venerable Anuruddha went to see the venerable Sāriputta. On coming to him he greeted him courteously, and, after the exchange of greetings and courtesies, sat down at one side. So seated the venerable Anuruddha said this:

'Here in this world, friend Sāriputta, with the deva-sight. purified and surpassing that of men, I can see the thousandfold world-system. Strenuous and unshaken is my energy. Mindfulness is set up in me untroubled.[3] My body is calmed, not perturbed. My mind is collected, one-pointed. Yet for all that my heart is not released from the āsavas without grasping.'

(§ ii) 'Well, Anuruddha, as to your statement about seeing the thousandfold world-system, that is just your conceit.[4] As to your statement about being strenuous and unshaken

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[1] *Cf.* similar instances of *petas* seen by Moggallāna, *K.S.* ii, 173.

[2] *Cf. K.S.* iv, 463 *ff. n.*, where Anuruddha asks the same question.

[3] *Cf. M.* i, 21; *S.* iv, 125; *K.S.* iv, 80; *Brethren*, cclvi.

[4] But see above, p. 16.

and so forth,—that is just arrogance. As to your statement about your heart not being released from the āsavas, that is just worrying.[1] It would indeed be well for the venerable Anuruddha if he were to abandon these three conditions, if he were not to think about them, but were to focus his mind on the deathless element.'[2]

(§ iii) So later on the venerable Anuruddha abandoned these three conditions, paid no attention to them, but focussed his mind on the deathless element. And it came to pass that the venerable Anuruddha, living alone, secluded, earnest, ardent and aspiring, in no long time attained the goal supreme of the holy life, for which clansmen rightly go forth from home to the homeless: even in this very life he himself by his own intuitional powers realized it, and having attained it dwelt therein, for he knew: Birth is destroyed: lived is the holy life: done is my task: for me there is no more of being thus.[3] And the venerable Anuruddha was yet another of the arahants.

§ 129. *Secret.*

'Monks, there are these three things which are practised[4] in secret, not openly. What are they?

The ways of womenfolk are secret, not open. Brāhmins practise their chants in secret, not openly. Those of perverse views hold their views secretly, not openly. These are the three things . . .

Monks, there are these three things which shine forth for all to see, which are not hidden. What three?

The disc of the moon shines for all to see: it is not hidden. The disc of the sun does likewise. The Dhamma-Discipline of a Tathāgata shines for all to see: it is not hidden. These are the three things.'

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[1] *Kukuccasmiŋ.*

[2] *Amata-dhātu*; *A.* iii, 356, etc. . . . *dullabhā lokasmiŋ ye amataŋ dhātuŋ kāyena phusitvā viharanti. Cf. Vin. Texts,* i, 144.

[3] *Nâparaŋ itthattāya* (thusness), *cf. K.S.* i, 177; ii, 17.

[4] *Vahanti=niyyanti. Comy.*

§ 130. *Carved on rock, earth and water* (i-iii).[1]

(§ i) 'Monks, these three persons are found existing in the world. What three?

He who is like carving on a rock, he who is like carving on the ground, and he who is like carving on water.

And of what sort, monks, is he who is like carving on a rock?

Herein a certain person is always getting angry. Moreover that anger of his lasts long. Just as a rock-carving is not soon erased by wind or water or by lapse of time, even so is the anger of him that is always getting angry, and his anger lasts long. This person is called "one like carving on a rock."

(§ ii) And of what sort, monks, is he who is like carving on the ground?

Herein a certain person is always getting angry, but his anger lasts not long. Just as a tracing on the ground is soon erased by wind or water or by lapse of time, even so is the anger of him that is always getting angry, but whose anger lasts not long. This one, monks, is called "one like carving on the ground."

(§ iii) And of what sort, monks, is he who is like carving on water?

Herein a certain person, though he be harshly[2] spoken to, sharply spoken to, rudely spoken to, yet is he easily reconciled, he becomes agreeable and friendly. Just as what is carved on water soon disappears and lasts not long, even so, monks, here we have a certain person who, though harshly spoken to . . . yet becomes agreeable and friendly. This one is called "one like carving on water."

These are the three sorts of person found existing in the world.'

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[1] *Pugg.* 32. [2] *Āgāḷhena.*

CHAPTER XIV.—THE FIGHTING-MAN (§§ 131-140).

§ 131. *Fighting-man* (i-v).

(§ i) 'Monks, possessed of three qualities[1] a fighting-man is worthy of a rājah, is a royal possession and is reckoned an asset to a rājah. What are the three qualities?

Herein, monks, a fighting-man is a far-shooter, a shooter like lightning,[2] and a piercer[3] of huge objects. Possessed of these three qualities he is . . . reckoned an asset[4] to a rājah.

(§ ii) In like manner, monks, possessed of three qualities a monk is worthy of respect, of offerings and gifts, of being saluted with clasped hands upraised, a field of merit unsurpassed for the world. What three?

In this connexion a monk is (reckoned) a far-shooter, a shooter like lightning, a piercer of huge objects.

(§ iii) Now in what way is a monk a far-shooter?

Herein, whatsoever object, be it past, future or present, personal or external to self, be it gross or subtle, mean or exalted, far or near,—every object in short that he beholds, he sees it as it really is by right insight, thus: This is not mine. This am I not. This is not for me the Self.

Whatsoever feeling, be it past, future or present . . . he feels, he sees it as it really is in like manner, by right insight.

Whatsoever perception, whatsoever activity . . . whatsoever consciousness he has, be it past, present or future, personal or external to self, be it gross or subtle, mean or exalted, far or near,—everything in short of which he is conscious,—he sees as it really is by right insight, thus: This is not mine. This am I not. This is not for me the Self. That is how a monk is "a far-shooter."

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[1] *Cf. A.* ii, 170 (where four qualities are described, the first being *ṭhāna-kusalo*, 'skilled in points of vantage'), 202; iii, 88 *ff.*

[2] *Akkhaṇa-vedī=avirādhita-v. Comy.—i.e.*, never missing the mark; *cf. SA.* i, 181.

[3] *Padāletā.*

[4] *Angan t' eva sankhaŋ gacchati*, 'as desirable as a limb, a hand or foot.' *Comy.*

(§ iv) And how is a monk a shooter like lightning ?

Herein a monk understands as it really is: This is Ill. This is the arising of Ill. This is the ending of Ill. This is the practice leading to the ending of Ill. Thus is he "a shooter like lightning."

(§ v) And how is a monk a piercer of huge objects ?

Herein a monk pierces through the huge mass of nescience. That is how he is "a piercer of huge objects." Thus, monks, possessed of these three qualities a monk is worthy of offerings . . . a field of merit unsurpassed for the world.'

§ 132. *Companies.*

'Monks, there are these three companies. What three ?

The company trained in bombast, the company trained in inquiry,[1] and the company trained according to its bent.[2] These are the three companies.'

§ 133. *The friend.*

'Monks, he who is blessed with three qualities should be followed as a friend. What three ?

Herein a monk gives what is hard to give, does what is hard to do, bears what is hard to bear. If he have these three qualities he should be followed as a friend.'

§ 134. *Appearance* (i-iii).

(§ i) 'Monks, whether there be an appearance or non-appearance of a Tathāgata, this causal law of nature,[3] this orderly fixing of things[4] prevails, namely, All phenomena are impermanent.

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[1] *Cf. supra*, text 72, where reading is *paṭipucchā*.

[2] Text *yāva-t-ajjha vinītā*. *Comy.* has *yāvatā ca vinītā* and explains thus: *pamāṇa-vasena vinītā, pamāṇaŋ ñatvā v.*, and adds 'but in the Pāli it means *yāva ajjhāsaye=ajjhāsayaŋ ñatvā*.'

[3] *Dhātu-dhammaṭṭhitatā=sabhāva-ṭṭhitatā. Comy. Cf. Pts. of Contr.* 387, 'that which, as cause, establishes elements as effects.'

[4] *Dhamma-niyāmatā*, 'that which, as cause, invariably fixes things in our minds, as effects.' *Cf. S.* ii, 25 (*K.S.* ii, 21), where a further term is added, *idappaccayatā*, 'the relation of this to that.'

About this a Tathāgata is fully enlightened, he fully understands it. So enlightened and understanding he declares, teaches and makes it plain. He shows it forth, he opens it up, explains and makes it clear: this fact that all phenomena are impermanent.

(§ ii) Monks, whether there be an appearance or non-appearance of a Tathāgata, this causal law of nature, this orderly fixing of things prevails, namely, All phenomena are misery.[1] About this a Tathāgata is fully enlightened . . .

(§ iii) Monks, whether there be an appearance or non-appearance of a Tathāgata, this causal law of nature, this orderly fixing of things prevails, namely, All phenomena are not the self.[2] About this a Tathāgata is fully enlightened, he fully understands it. So enlightened and understanding he declares and teaches it, makes it plain; he shows it forth, opens it up, explains and makes it clear; this fact that all phenomena are not the self.

§ 135. *Hair-blanket* (i-iv).

(§ i) 'Monks, just as the hair-blanket is reckoned the meanest[3] of all woven garments whatsoever,—for, monks, the hair-blanket is cold in cold weather, hot in hot weather, ill-coloured, foul-smelling and unpleasant to touch,—even so, of all theories put forward by recluses, that of Makkhali[4] is the meanest. Makkhali, monks, infatuated man, thus proclaims, holds this view: There is no doing of a deed: there is nothing done[5] thereby: there is no energy to do.[6]

(§ ii) Now, monks, all those who in time past were Arahants, who were Fully Enlightened Ones, all those Exalted Ones

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[1] *Dukkhā*, 'oppressive.' *Comy.*

[2] *Anattā*, 'not within our power (?).' *Comy.*

[3] *Paṭikiṭṭho*, 'meanest and lowest.' *Comy.*

[4] (*Go-sāla*) (of the cow-pen). *Cf. Dialog.* i, 71. There may be a reference to Ajita 'of the hair-blanket,' another of the sophists. *Comy.* takes it to be of human hair. *Cf. Dialog.* i, 231.

[5] *Kiriyaŋ.*

[6] *Cf. Buddhism* (Mrs. Rhys Davids), 86; *D.* i, 53; *A.* ii, 232; *Buddhist Philosophy* (Dr. A. B. Keith), 112 *ff.*

were teachers of the deed, teachers of the efficacy of the deed, of energy to do. But, monks, Makkhali, infatuated man, excludes[1] all of them by his doctrine of: There is no doing of a deed: there is nothing done thereby: there is no energy to do.

(§ iii) Now, monks, all those who in future time shall be Arahants . . . nay, I myself who am now Arahant, a Fully Enlightened One, I am a teacher of the deed, of the efficacy of the deed, of energy to do. Me also does Makkhali, infatuated man, exclude by his doctrine of: There is no doing of a deed: there is nothing done thereby: there is no energy to do.

(§ iv) Just as if, monks, at the mouth of a river a man should set[2] a fish-trap to the loss, misery, distress and destruction of many fish, even so does Makkhali, that infatuated man, set a man-trap, methinks, for the loss, misery, distress and destruction of many men.'

§ 136. *Attainments.*

'Monks, there are these three attainments.[3] What three? Attainment of faith, attainment of virtue, attainment of insight. These are the three.

Monks, there are these three growths. What three?

Growth in faith, growth in virtue, growth in insight. These are the three.'

§ 137. *Colts*[4] (i-iv).

(§ i) 'Monks, I will teach you the three colts among horses and the three colts among men. Do ye listen to it. Apply your minds earnestly and I will speak.'

'Yes, lord,' replied those monks to the Exalted One. The Exalted One said:

'Now, monks, what are the three colts among horses?

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[1] *Paṭibāhati=paṭisedheti.*

[2] Text *uḍḍeyya.* *Comy. oḍḍeyya.* *Cf. supra,* p. 30; *K.S.* i, 101.

[3] See also text, p. 269, for another triad.

[4] *Assa-khalunkā, A.* iv, 397,=*Assa-pota. Comy.*

Herein a certain colt is gifted with speed, but not with beauty, not with good proportions. Herein also a colt is gifted with speed and beauty, but not with good proportions. Likewise we have a certain colt gifted with all three qualities. These are the three sorts of colt.

Now, monks, what are the three colts among men?

Herein we have a certain young man gifted with the same qualities and in the same way.

(§ ii) Now how is a young man gifted with speed but not with beauty, not with good proportions?

Herein a monk knows, as it really is: This is Ill. This is the arising of Ill. This is the ending of Ill. This is the practice leading to the ending of Ill. This discrimination I call his "speed." But if he be asked a question about extra doctrine or extra discipline, he falters, he cannot solve it. This failure I call his "lack of beauty." And suppose that he fails to get offerings of robes and alms-food, lodging, extras and necessary medicines,[1] this I call his "lack of good proportions." Thus we have among men a colt gifted with speed, but lacking beauty and good proportions.[2]

(§ iii) And how is a young man gifted with speed and beauty but lacking in good proportions?

Herein a monk knows as it really is: This is Ill. . . . This I call his "speed." When he is put a question on extra doctrine and extra discipline, he solves it, he does not falter. This I call his "gift of beauty." Yet he fails to get offerings. . . . This I call his "lack of good proportions." Thus we have among men a colt gifted with speed and beauty, but lacking good proportions.

(§ iv) And how is one gifted with all three qualities?

Herein as before he has the first two qualities and in addition he gets offerings . . . extras and necessary medicines. This I call his "gift of good proportions." In this way, monks, a colt among men is gifted with all three qualities. These are the three sorts of colt among men.'

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[1] Text should read *-parikkhārānaŋ*.

[2] *Cf. supra*, 225 *f.*

§ 138. *Thoroughbreds* (i-v).

(§ i) 'Also, monks, I will teach you the three thoroughbreds[1] among steeds and the three thoroughbreds among men. Do ye listen to it. Apply your minds attentively and I will speak.'

'Yes, lord,' replied those monks to the Exalted One. The Exalted One said:

'Of what sort, monks, are the three thoroughbred steeds?

Herein a certain thoroughbred is gifted with speed . . . (*the whole preliminary as in previous* §).

(§ ii) And of what sort are the three human thoroughbreds?

A human thoroughbred is gifted with speed, but not with beauty and good proportions. Herein again one is gifted with the first two, but not with good proportions. Herein again, monks, a certain human thoroughbred is gifted with all three qualities.

(§ iii) Now how is a human thoroughbred gifted with speed, but not with beauty and good proportions?

Herein a monk, by destroying the five fetters that bind to the lower worlds,[2] is reborn spontaneously, there finally to pass away; his nature is to return from that world no more. This I call his "speed." But if he be asked a question about extra doctrine and extra discipline he falters, he cannot solve it. This I call his "lack of beauty." Thus we have . . . (*as before*).

(§ iv) And how is a human thoroughbred[3] gifted with speed and beauty, but not with good proportions?

Herein a monk, by destroying the five fetters . . . returns no more from that world. This I call his "speed." But if he be asked a question . . . he can solve it, he does not falter. This I call his "beauty." Yet he fails to get offerings . . . This I call his "lack of good proportions. . . ."

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[1] *Assa-sadassa* (*sa-d-*°, or *sat-*, *sant-assa*), much the same as *ājānīya*.

[2] *Orambhāgiya*, *cf. K.S.* v, *passim*.

[3] Text wrongly adds *bhikkhu* here.

(§ v) And how is a human thoroughbred gifted with all three qualities ?

Herein, as before, a monk has the first two qualities, but in addition gets offerings . . . extras and necessary medicines. This I call his " gift of good proportions." In this way, monks, a human thoroughbred is gifted with all three qualities. These are the three sorts of human thoroughbreds.'

§ 139. *Trained steeds.*

'Monks, I will teach you the three choice,[1] trained[2] steeds and the three choice, trained human beings. Do ye listen to it. Apply your minds close and I will speak.'

'Yes, lord,' replied those monks to the Exalted One. The Exalted One said:

'And of what sort, monks, are the three choice, trained steeds ?

Herein a certain choice, trained steed is gifted with speed, beauty and good proportions. These are the three sorts, and the choice, trained human being is of like nature . . . (*as in previous sutta*).

And how is a choice, trained human being gifted in three ways ?

Herein a monk, by the destruction of the āsavas, realizes the heart's release, the release by insight, which is free from the āsavas, in this very life by his own intuitional powers, and having attained it abides therein. This I call his " speed." If asked a question about extra doctrine and extra discipline he solves it, does not falter. This I call his " beauty." Likewise he gets offerings of robes and alms-food, lodging, extras and necessary medicines. This I call his " good proportions." Thus a choice, trained human being has the three gifts of speed, beauty and good proportions. These are the three sorts of choice, trained human beings.'

---

[1] Text *bhadde*. *Comy. bhadre=laddhake* (not in Dict. in this sense of *vara*, *sādhu*, but common in *Comy.*).

[2] *Ājānīya=kāraṇâkāranaŋ jānanaka* (expert in divers works).

§ 140. *Peacocks' Feeding-ground*[1] (i-iii).

(§ i) Once the Exalted One was staying near Rājagaha at the Peacocks' Feeding-ground, in the Wanderers' Park. Then the Exalted One addressed the monks, saying: 'Monks!'

'Yes, lord,' replied those monks to the Exalted One. The Exalted One said:

'Monks, if he be gifted with three qualities, a monk is fully[2] proficient, has fully reached release from toil, fully lived the holy life, has fully reached the goal, best of devas and mankind is he.[3] What are the three qualities? The aggregate of virtues, of concentration, of insight belonging to the adept. Gifted with these three qualities a monk is . . . best of devas and mankind.

(§ ii) Monks, gifted with three qualities a monk is fully proficient . . . best of devas and mankind is he. What are the three?

The marvel of more-power, the marvel of mind-reading, the marvel of teaching.[4] Gifted with these three qualities a monk . . . is best of devas and mankind. What three?

(§ iii) Gifted with other three qualities a monk . . . is best of devas and mankind. What three?

Right view, right understanding and right release. These are the three[5] . . .'

CHAPTER XV.—GOOD AUSPICES (§§ 141-150).

§ 141. *Sinful.*

'Monks, possessed of three qualities one is put into Purgatory according to his deserts.[6] What three? Sinful action of body, of speech, of mind . . .

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[1] *Mora-nivāpa, D.* ii, 116; *UdA.* (*kalandaka-n.*). The name occurs at *A.* v, 326 in the same context, where *v.l.* is *-nivāsa,* and *D.* iii, 39; *M.* ii, 1.

[2] *Accanta=niṭṭha=antaŋ atikkanta-, akuppa-, dhuva-niṭṭha. Comy.*

[3] As at *S.* iii, 13; *Dialog.* ii, 316.

[4] *Cf. supra,* text 170.

[5] *A.* v adds *vijjā-caraṇena* to these three sets.

[6] *Yathâbhataŋ, cf.* text 8 *n.*; § 116 *n.* Here it=*yathā ānetvā ṭhito. Comy.*

Monks, possessed of three qualities one is put into Heaven according to his deserts. What three? Righteous action of body, of speech, of mind. These are the three . . .'

§ 142. *Blameworthy.*

'Monks, possessed of three qualities one is put into Purgatory according to his deserts. What three? Blameworthy action of body, speech and mind. These are the three . . .

Monks, possessed of three qualities one is put into Heaven according to his deserts. What three? Blameless action of body, speech and mind. These are the three.'

§ 143. *Crooked.*

(*The same for* crooked action and straight action . .

§ 144. *Foul.*

(*The same for* foul and clean action . . .,

§ 145. (*a*) *Lifeless.*

'Monks, possessed of three qualities the foolish, sinful, ignorant man fares[1] about, a lifeless, uprooted thing, is blameworthy, is censured by the intelligent, and begets much demerit. What three qualities?

Immorality of body, speech and mind . . .

Monks, possessed of three qualities the wise, moral, intelligent man fares about not lifeless, not rooted up. He is blameless, praised by the intelligent and begets much merit. What are the three?

Righteous action of body, speech and mind . . '

§ 146. (*b*) *Lifeless.*

(*The same, with the qualities of* § 142.)

§ 147. (*c*) *Lifeless.*

(*The same, with the qualities of* § 143.)

[1] As at p. 105 of text.

§ 148. (*d*) *Lifeless.*

(*The same, with the qualities of* § 144.)

§ 149. *Homage.*

'Monks, there are these three kinds of homage. What three?

Homage done with body, speech and mind. These are the three . . .'

§ 150. *Happy.*

'Monks, whatsoever beings at early dawn, at noon and at eve practise righteousness of body, speech and mind,—such have a happy dawn, a happy noon, a happy evening.

Auspicious,[1] festive, happy, blessed dawn,
Fair day, glad time is that when alms are given
To holy men: when righteous acts, words, thoughts,
Right aspirations bring auspicious gain
To those who practise them. Happy are they
Who get such gain, and prosperous in the Way.
So be ye also prosperous in the Way,—
Free from disease and well with all your kin.'

CHAPTER XVI.—THE UNCLOTHED[2] (§§ 151-end).

§ 151. (*a*) *Practices* (i-iii).

(§ i) 'Monks, there are these three practices. What three?

The practice of the hardened[3] sensualist, that of the self-tormentor,[4] and the midway practice.

---

[1] *Sunakkhattaŋ.*

[2] *Acelaka,* a naked ascetic.

[3] *Āgāḷha=gāḷhā, kakkhaḷā, lobha-vasena thira-gahaṇā. Comy.*

[4] *Nijjhāmā=atta-kilamathānuyoga-vasena suṭṭhu jhāmā santatta-paritatta—i.e.,* of severe *tapas* or self-immolation. *Comy.*

(§ ii) Now what is the practice of the hardened sensualist?

Herein, monks, a certain one who thus speaks, who holds this view: There is no fault in sensual desires, comes to utter ruin[1] thereby. This practice, monks, is called that of the hardened sensualist.

And of what sort is the practice of the self-tormentor?

Herein a certain one goes naked, he has unrestrained habits,[2] he licks his hands clean,[3] he will have none of your "Come in, your reverence!" or "Stop a bit, your reverence!"[4] He refuses food brought to him, he refuses special food, he refuses an invitation to a meal. He refuses food straight from the pot or straight from the pan, or within the threshold of a door, or among the firewood,[5] or among the rice-pounders.[6] He refuses food when a couple[7] are eating, or from a pregnant woman, from one giving suck, from one having intercourse with a man. He refuses food from a mixed collection,[8] or where a dog stands by, or where flies are swarming. He eats no fish or flesh, drinks no liquor or intoxicant, not even rice gruel.

He is a beggar from one house only, an eater of one mouthful. Or maybe begs from two houses, eats two mouthfuls

[1] *Cf.* text 266, *pātavyataŋ*.

[2] *Muttâcāro=vissaṭṭhâcaro. Comy. SA.* on *S.* i. 43 calls this *visaŋyama*, and with *Comy.* on the other passages where it occurs (*Pugg.* 55; *D.* i, 166; *M.* i, 77; *A.* ii, 206) explains it as 'one who does just the opposite to what others do in daily life and habits'—in short, 'a crank.' See note to *Dialog.* i, 227, 232.

[3] Reading *hatthâpalekhano* (with the other passages quoted) for *-âvalekhano* of text.

[4] In the begging-round.

[5] *Daṇḍa-m-antaraŋ*, may be 'through the window bars.'

[6] *Musala-m-antaraŋ*. These are heavy sticks several feet long. With the firewood they stand in a corner of the verandah. It is not easy to decide the process. May it be the food was set out thus to keep it from prowling dogs?

[7] 'When offered by only one of the two.' *Comy.*

[8] *Sankittisu*, a word of doubtful origin. *Comy.* here and at the other places takes it as 'collected by the disciples of the unclothed.' Many trans. have been suggested. I incline to that of Dr. Dines Andersen (*Words in S., J.P.T.S.*, 1909, p. 23).

. . . begs from seven houses and eats seven mouthfuls only. He exists on just one little dole[1] of food, or on just two or more up to seven such doles. He takes food only once a day or once in two days . . . or once in seven days. Thus he lives given to the practice of taking food by rule, even to the interval of half a month.

He feeds on vegetables, on millet, on raw rice, on scraps of leather,[2] on water-plants,[3] rice-powder, burnt scum of rice, flour of oil-seeds, on grass and cowdung. He just exists on forest roots and on fruit that has fallen.

He wears coarse hempen clothes, cloth of different fibres, discarded corpse-cloths, rags from a rubbish heap, tree-bark fibre, antelope skins, strips of antelope skin, clothes made of *kusa* grass, made of wood shavings, blankets made of human hair, made of horsehair, made of owls' wings.

He is a plucker out of hair and beard and given to this practice. He remains standing and refuses a seat.[4] He squats down and keeps a squatting posture. He is a "bed-of-thorns" man, he makes his bed on spikes.[5] He lives given to the practice of going down to the water to bathe even a third time in the evening also. Thus in divers ways he lives given to these practices which torment the body. This, monks, is called "the practice of self-torment."

(§ iii) And of what sort, monks, is the midway[6] practice ?

Herein a monk lives in body contemplating body, ardent, self-possessed[7] and mindful, by restraining the coveting and dejection in the world. He does likewise in thought . . . feelings . . . in mind-states contemplating mind-states . .

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[1] *Datti* is a little pot for titbits. (Many of these practices are described and illustrated in the case of modern ascetics by J. Campbell Oman, *Mystics, Ascetics and Saints of India.*)

[2] *Daddula, cf. supra,* text 240. Similar habits are ascribed to the Wanderers.

[3] *Haṭā=silesa=sevāla.*

[4] *Ubbhaṭṭhaka.* Text reads *ubh-*; *Pugg. ubb-.*

[5] Here *D.* inserts several other 'beds of torment.'

[6] *Majjhima. Comy.* refers to the First Sermon and the Middle Way.

[7] As at *S.* v, 9, 244. *Cf. K.S.* v, 225 *ff.*

This is called "the midway practice." These are the three practices.'

§ 152. (*b*) *Practices.*

'Monks, there are these three practices. What three?

The practice of the hardened sensualist, that of the self-tormentor, and the midway practice. (*The first two as above.*)

And of what sort is the midway practice?

Herein a monk generates desire to do, he makes an effort, begins to strive, applies his mind, struggles against the arising of wicked, bad conditions not yet arisen. As for wicked, bad conditions that have arisen, he generates desire . . . to destroy them. As for good conditions not yet arisen, he generates desire . . . for their arising. As for good conditions already arisen, he generates desire to do, makes an effort, begins to strive, applies his mind and struggles for their continuance, for their non-confusion, for their more-becoming, increase, culture and fulfilment. . . . He cultivates that basis of more-power of which the features are desire to do, together with the co-factors of concentration and struggle. He cultivates that basis of more-power of which the features are energy . . . of which the features are thought . . . of which the features are investigation, together with the co-factors of concentration and struggle.

He cultivates the controlling faculty of faith, that of energy, that of mindfulness, of concentration and insight. He cultivates the controlling power of faith, energy, mindfulness, concentration and insight. He cultivates the limbs of wisdom that are mindfulness, investigation of Dhamma, energy, zest, tranquillity, concentration and equanimity. He cultivates right view, right aim, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

This, monks, is called "the midway practice." Such are the three practices.'

§ 153. (*a*) *Put into Purgatory.*

'Monks, one possessed of three qualities is put into Purgatory according to his deserts. What three?

One is himself a taker of life, encourages another to do the

same, and approves thereof. Possessed of these three qualities . . .

Monks, one possessed of three qualities is put into heaven according to his deserts. What three ?

He himself abstains from taking life, encourages another so to abstain, and approves of such abstention. These are the three . . .'

§§ 154-162. (*b-j*) *Put into Purgatory.*

(*The same for* stealing, wrong practice in sensual desires, falsehood, calumny, bitter speech, idle babbling, covetousness, malice and wrong view.)

§ 163. *Lust.*

'Monks, for a full insight into lust three conditions must be cultivated. What three ?

Concentration on the void, the signless, on no more hankering.[1]

For the full comprehension, destruction, abandoning, wearing out, disgust with, ceasing from, giving up and getting rid of lust, these three conditions must be cultivated.

For a full insight . . . (*as before*) . . . for the full comprehension of . . . resentment, infatuation, wrath, enmity hypocrisy, delusion, treachery, stubbornness, impetuosity, pride, overbearing arrogance, intoxication of mind and negligence,—these three conditions must be cultivated.'

Thus spake the Exalted One, and those monks, delighted, approved of the Exalted One's words.

HERE END THE FIRST THREE SECTIONS

OF

THE BOOK OF GRADUAL SAYINGS.

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[1] *Cf. Dialog.* iii, 213; *Compend.* 216. *Appaṇihita*, trans. at *Compend.* 67 as 'the undesired,' a state of non-attachment to things; at *Buddh. Psych. Eth.*, pp. 93, 143, as 'the aimless.' *Cf. S.* iv, 295.

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